THE RADICAL.

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THE MODERN PROBLEM SOCIAL, NOT POLITICAL.

A WORTHY Frenchman was once asked whether he believed that the earth moved round the sun, or the sun round the earth. His reply was, "Well, sometimes one, and sometimes the other, — a little of both." He was only the type of many among us who have no definite idea of social order, or the laws underlying all human history and life. They lean towards a settling of matters by the admission of a little of the most opposite and irreconcilable principles. They believe that all men have equal rights, and yet there is a little of inequality too. Freedom of thought is essential to manly development; and yet you must keep hands off from my fundamental truths, — a little of both, you know, is about the right thing. Impartial suffrage is right and fair: but women are better off at home, you see; and the negroes are so unfitted for it, that a little partiality in favor of sex and color would not be so very bad, after all. A little of both, my friend. Sometimes the earth goes round the sun a little, and sometimes the sun just a little round the earth, to keep everything safe and straight, in a great many other ways than in the explanation of the solar system.

But nowhere is this more manifest than in the opinions often expressed concerning our present civilization, and the fundamen-

tal principles of order, progress, and manhood, existent among us in this nineteenth century, and in these United States. Few accept with utter heartiness the thorough and total break that the new civilization, the order of things in which we live and work to-day, has made with the old. Many say, We have a different way of governing, — we choose our rulers, — and the Old World has several ways of getting at theirs; and perhaps ours does n't work out always the best results. There are several things, to be sure, we have changed in regard to primogeniture and privileged classes; so that if we can manage to have an effective police, on the whole, we are not so bad off, for we are rid of the expensive luxury of kings and queens; especially if they are all to have large families, and all the royal scions are to be portioned off and dowried, and supported out of the public crib. But how nice, they go on to say, it would be to have, as, according to Carlyle, they have in England, "a body of brave men and of beautiful polite women, furnished *gratis* as they are, — some of them (as my Lord Derby, I am told, in a few years will be) with not far from two-thirds of a million sterling annually! Now I don't agree with all the bayings to the moon which that deep-voiced Scotchman utters; but, continues our "little-of-both" natural philosopher, could n't we have, with profit, this order of the English nobleman with his chivalry and magnanimity; "polite in the finest form; the politest kind of nobleman (especially his wife, the politest and gracefullest kind of woman)"?

I say, no, my friend, — a thousand times, no! accept the break, thorough, total, and unmendable, of the new from the old; and, while you yield to no one in the admiration of politeness and nobility of motive and act, see if they are not to be developed in some more rational and consistent way than by making the sun go a little round the earth. It is a true statement, and one little considered in its entire bearings, which a philosophic German makes in a "History of the Development of Humanity since 1775." "The breach of America with the old principles is complete. America is, in the spiritual sense yet more than in the natural, to be called a new world. Its connecting bond is the universal spirit. Its rulers are not the masters, but the servants, of the people. It has no nobility,

no privileged class with its ossified prejudices, to hinder the transmission of the indwelling reason of the people, the Divine Inspiration. It has broken with historical precedents, and its *life is in the carrying-out of the eternal new* which its Constitution embodies. It is the resultant of history in the past, and the transition into a future age."

We have broken with the old, but we are the normal development of the one spirit that has breathed through all the history of humanity. That principle of life, that interpenetrating and creating idea which gives meaning, continuity, and permanence to the moral, political, and social world, has here found its ultimate and most perfect expression. Take away this principle, and what reality is there in all this material movement and multiform appearance of men and things? How, but by reverently questioning this, can we find out what benefits to its human creatures the world-spirit has at heart? We have an existence as separate and independent as the child after it has used its own lungs, and been separated from the mother's heart; but the blood of the parents courses in new veins, and will build up a new body of a better type and on a higher plane of thought and action.

Our relation to the old civilization is sometimes spoken of as that of furnishing an example of the possibility of free institutions, and a pattern for others to adopt in political arrangements and civil affairs. But this is only a meagre and external statement of a far more central and vital truth, that here is the ultimate, the most complete unfolding and realization of principles and tendencies that are everywhere operating in the civilized world. It is the law of the spirit to act with full power after it has reached the outmost boundary and the lowest extreme limit of action and life. Then it re-ascends, and pervades every part with its completest energy. It was a vital necessity that the hideous form of slavery should be swept into chaos. It *is* a vital necessity that the utterance of the Louisiana negroes, "We are men, — treat us as such," should be heeded in all its extent. It *is* a vital necessity that the idea of human freedom, and human oneness in all that makes humanity great and beautiful and blessed, should here grow brighter and brighter, even to the

perfect day. It was the idea of unity in its most external form that flamed upon our banners, spoke in the roar of our cannon, and gleamed in the last brightening glance of our dying martyrs and heroes. The oneness of humanity! The instinct is universal, and expresses itself to-day wherever it can find a sphere in which to act. The German starts to his feet, and accomplishes in a day his dream of a united Germany. The Italian wipes off, as from a slate, the dividing lines of many generations; and that which was called only the hallucination of a heated brain becomes an accomplished fact. A French writer said in 1840,— and his words have a more pregnant meaning to-day,— "Unity! this is the cry of the new faith, this the signal and herald of all victory, not less powerful than the symbolic ram's-horns of Jericho, to overthrow all walls, and cast down all barriers, which the antagonisms of past ages have erected, and which have kept apart and made hostile the nations. One man has hardly uttered the word, than a hundred thousand echo it. It has the name of Garibaldi, but to the ear it is Unity. It is not a word, but an idea; and this idea is the faith of the future. Let us, then, not wonder if in our epoch the marvels of the ancient legend are reproduced; if at the voice of a simple leader, almost destitute of arms, and destitute of material forces, but strong of his faith, a whole people throws off its oppressors. The princes themselves, against whose perogatives all this movement takes place, feel perhaps that this principle of unity, which must put an end to all divisions, is the very light of God revealing to us our oneness of nature and of destiny. The most advanced people that stammers forth the word from its lips does not suspect that *it means universal brotherhood.* The providence of God puts this word into the mouth to make the inauguration of a real progress, and signalize to us the new era wherein humanity begins a new phase of its destiny, one more complete and more intelligent than has before prevailed."

The questions of government, civil policy, and institutional arrangements, which make the stir upon the surface of European life, are interesting to us only as the initial and external movements of that spirit which is at work among us in a far more central and vital efficiency. We have done with the question of

Church and State, King and Subject: we have not to contend for freedom as citizens, or to overthrow hierachies and privileged orders, sects or establishments. We begin where heir ideal ends. We see the greatness of manhood to which every one in human form is to aspire, and all institutions are but the instruments for perfecting this end. In his own right, as man, each soul is sacred and free, is a priest and a king. No pope can add to his royalty by kingly oil, no ruler can confer upon him any additional right. As man, he enters upon his inheritance of infinite freedom, unbounded progress, and divine authority. His law is not outside, but from within. Here is scope for the individual and social application of every ideal that holiest aspirations have framed, for every grace and service and purpose that the lover of God or his fellow has nurtured in his rarest moment of insight and his most daring dream. The currents of a common, inspiring life circulate all around, to bear him on who is open to their forces. So far as *he* was faithful to them, Lincoln rose into new elements of power and use. At one stroke of his pen, walls more terrible than stone fell prostrate, and crumbled into dust.

The central principle of the new civilization is, then, manhood. With its political expression we are all familiar, and it is but a commonplace of rhetorical appeal. How our constitutional polity differs from that of all other nations, in disregarding personal and class distinctions; in making every man equal before the law; in taking away all privilege; in making the common good the object of all legislation, and in giving to every man the open career to the highest position in every department of life and action, — all this we very well know. But the operation of this principle in all its beneficence as a reconciling, restoring, and conservating principle of order and social development, we do not always so clearly perceive. It is not destructive, but constructive; it is not to be feared, but to be welcomed; it is not disorganizing and disintegrating, but healing and organific in all its operations. On the surface, there may be much that may offend the taste, and that may look like what Carlyle calls "the universal rush into the cheap and nasty" in manners and in life. Young America will sometimes boil over and sizzle and foam.

Reverence will often be at an awful discount, and modesty and patient merit sit on the back seats, and get but a small share of the confectionery and ice-cream. But, whatever form of disorder and discomfort may appear, it is only a temporary and casual concomitant, and will pass away with the prevalence of the principle in all its power. The grand army, with its disciplined ranks and steady march, comes to protect and upbuild: the petty marauding and pilfering of hen-roosts and gardens are by the flying scud and "bummers" of the host. Give all a chance for wealth, and some miner's spouse may keep her carriage under a tarpaulin, and smoke her clay pipe, as the thorough-bloods sweep her along in all the majesty of a coach-and-four: some newly made rich man, in his ignorance of the best way to invest his surplus funds, may make for his dog a necklace of gold nuggets or diamonds, when he has no wife or daughter upon whom to hang them. Give the *entree* to court to some well-meaning citizen, whose youth was under some other training than that of the master of ceremonies, and he may say to the pope, "Well, old fellow, how's your wife and family? hope they are well;" or to Louis Napoleon, when he speaks of seeing our country twenty years ago, "I hope, sir, we shall have the pleasure of seeing you there again." But no one can fail to see, that while there are no such special and marked exaggerations of refinement, of cultivation, of reverence and of taste; while there is no special class in learning and in thought; while there is, as some say, a want of original and genetic power in the highest departments of knowledge and art,—yet the average level is continually becoming higher, and a better tone pervades the common life.

And the highest will come whenever it is demanded as the natural and necessary completion of the superstructure beneath. If it come before, it is but an exotic and artificial affair. It is an elevation produced by compression at the sides, and not by a building-up of the whole mass with solid masonry and architectural skill. The thought, the manners, the invention, and the art of our civilization base themselves upon life, and work from foundation to top-stone, from seed to tree, from tree to forest. We do not look for a few isolated and gigantic oaks in their solitary hugeness, the remnants of companions long since rotted and

perished in their feebleness and stunted growth, but for whole plantations of monarchs over vast areas of field and hill-side, of prairie and mountain-range, from the Atlantic to the Pacific shore.

It would be ridiculous, were it not so sad, to hear the wailings of the once glorious prophet over what he calls "the going of democracy to complete itself in the bottomless;" of "free racing, not in shop-goods only, but in all things temporal, spiritual, and eternal,— a beautiful career to be flung generously open, wide as the portals of the universe; so that everybody shall start free, and everywhere, under enlightened popular suffrage, the race shall be to the swift, and the high office shall fall to him who is ablest, if not to do it, at least to get elected for doing it." He sees this time very near, and because he has no perception of the divine in man, the central principle of humanity in the depths spreading as a pacific and ordering influence to the remotest extremity,— he has only the wailings of despair. He calls for the Alarics and Berserkirs of old, with their besoms of destruction; he calls for the nobility to practice rhythmic drills with their peasantry and dependants; he wants the good old English gentleman to come back again, and servants' and laborers' wages at so many shillings a day to be utterly abolished. His chief reliance, however, is upon some "combined rhythmic action, to be instituted always by some superiors from above." "I believe," he says, "that the vulgarest cockney crowd, flung out million-fold on a Whit-Sunday, with nothing but beer and dull folly to depend on for amusement, would at once kindle into something human if you set them to do almost any regulated act in common, and would dismiss their beer and dull foolery, in the silent charm of rhythmic human companionship, in the practical feeling, probably new, that all of us are made, in an unfathomable way, brothers to one another."

Are you there, old true-penny? All will be remedied when there is this practical feeling of brotherhood! Just so: we shake hands with you there. And that practical feeling will come whenever the fact is realized, and never before. And when those institutions, and the class feelings they cherish, are dissolved, either in the weltering chaos of Niagara, or the ocean of a com-

mon humanity, you will need no special drills from noblemen or kings. Who has ever made a more trenchant criticism, or sent a more penetrating gleam of light upon the existent social inequalities, than this very man, when, with all pathos and bathos, he says, "More than once I have been affected with a deep sorrow and respect for noble souls among our aristocracy, and their high stoicism, and silent resignation to a kind of life which they individually could not alter, and saw to be so empty and paltry." Is it come to this, — that men on whom fortune has lavished her choicest favors, to whose education all the ages have been made tributary, and in whose behalf the millions have been subsidized and robbed, — that they cannot but lead "mean and paltry lives," that their condition affects a heroic soul in its noblest movements with deepest sorrow? Yes, it has come to this, and it must come to this. Not even an English nobleman can dodge the Almighty. Better shoot Niagara, if that is the only way of righting things, and be assured that what may come "after" is just as much under the blessed laws of a Providence, benignant to all its children, as anything that came before. And was what came before so very good that it should dazzle the eye fixed upon the present? Is it so terrible a thing to say of woman that she wants to vote? I can find worse things than that in your beautiful past. In a London journal of 1722 appeared the following advertisement: "Challenge. — I, Elizabeth Wilkinson, of Clerkenwell, having had some words with Hannah Hyfield, and requiring satisfaction, do invite her to meet me upon the stage, and box me for three guineas; each woman holding half a crown in each hand, and the first woman that drops the money to lose the battle. Answer. — I, Hannah Hyfield, of Newgate Market, hearing of the resoluteness of Elizabeth Wilkinson, will not fail, *God willing*, to give her more blows than words, desiring home blows, and from her no favor: she may expect a good thumping." O vanished age of pluck! when shall we see the like again?

Unhappy he who is so blind as not to see that God is now *in* man, and not outside of him; that the disorders and dissatisfactions, the mad striving and unrest, the fierce throes and wild rebellions, are the perverted action of infinitely beautiful and humanly instincts and tendencies, which, coming into order

and working out their normal results, — as they will do under the inspiration of a present vision, and of a growing perception of the means and possibilities vouchsafed to every man, — shall make the humblest life so grand and joyous, that all the hitherto bolstered and artificial forms of aristocratic and exclusive pretense shall indeed seem "paltry and empty," a dim shadow only, cast by the light which they could absorb, but could never reflect.

As a significant sign of the times, I notice another article in a prominent English review, on the subject of "social disintegration." This is made to consist in a want of personal intercourse and acquaintance between the higher and lower classes of English society. The writer calmly and truly predicates of the extremes in the body politic "a mutual ignorance, and an incapacity to understand one another, that may almost be called dangerous." But he does not see that they already understand one another too well. By no possibility can the gulf between them be filled up with kindly inquiries after health and sick children; with dinners from the hall, and mugs of health-drinking beer. The patriarchal age, of all the giving on one side, and all the receiving as a grateful boon on the other, is fast going away forever. Causes, as irresistible as the march of the planets, have severed the old personal ties; and they must be replaced by others as real to the present wants and conditions as were those of old to the times in which they had their rise. "The moral unity of the nation" must be established from a different basis, and can never be secure until the laws of spiritual gravitation have produced that equilibrium which comes from the centre of gravity resting upon the lowest point of support.

We are told, as one of the simplest truths of natural philosophy, that a body is in stable equilibrium, when, on being disturbed from its state of rest, it tends of itself to return to that state; and that this will always be the case when the centre of gravity is lowest in its position. This is the essential difference between the condition of our country and that of England. She has not found that point of stable equilibrium. There, different classes form an entirely separate organization, with irreconcilable views and interests. And that

island, powerful, great, and beautiful as it may be, must, like the vastest iceberg of the Atlantic Sea, oscillate and roll until the eternal law shall vindicate itself, and the force, which sun and mote obey, shall accomplish its work. Whatever changes take place with us must be only development and application to the various details of life of what makes now the inner and animating principle of our national existence. In England, much is yet to be disintegrated and dissolved before that egoistic pride, that social pharisaism, that deep-seated contempt, which has made her a by-word in all the earth, can be brought to acknowledge that to be a man is more, infinitely more, than to be an Englishman. And this roll over into the cleansing wave, this dislodging of the old nests and boulders, this coming-up out of the waters clean and glistening with the sparkling and rainbow-light reflected from a thousand shining peaks and crystals, — it is not so bad an image as that terrible Niagara plunge, and it is only the alarmist imagination that plays such freaks with us all. Why ever be looking for huge giants that go stalking abroad, thundering out their —

"Fee, fi, fo, fum,
I smell the blood of an Englishman"?

Far more true to our human experience, and to our faith in God, is that homely observation, that "The world is like a child who will not have its face washed and its hair combed. When the thing is over, it feels all the more comfortable; but, if you give it the slightest warning, it will fight and howl so, that you will be nearly terrified into leaving it in all its discomfort, without an effort to make it nice and clean."

A further indication of the new civilization, and incident to the central principle of manhood, is, the growing idea of labor as essential to man's happiness and worth. Not he is to be envied who can point to his ancestor's kingship in the realm of matter and of mammon, but he who has found his work, and has strength to perform it. The long eclipse of the busy brain and the strong arm is passing away. The vast needs and opportunities of our country, and the open career for every talent and power, invite every noble and heroic soul to work in some form

and to some useful end. To be a worker in any direction that ministers to human benefit is the best foundation among us for a life of service, of wealth, and of position in the world. From no work-bench or trade is there a closed pathway to the highest places which skill and science can bestow. He who can do some special thing well is secure against want, and, without leaving the place where he stands, or the solid rock upon which his foot is set, he can make all the past tributary to his mental growth, and, from the sure basis of nature and practical life, become, if he is able, the thinker, the inventor, the captain of labor, the founder of a beneficent industry and a wide-spreading means of good. Foolish notions of the past still trouble some foolish heads; and manly work is ignorantly and, as they came afterwards to see, stupidly dodged. But the fact is patent, that the leaders among us spring from nature's healthy lap; from the ranks of toil; from youth nurtured in hardship, and thrown upon themselves: he who has wings can fly; he who has feet can run.

I read recently in Lucian, a writer of the second century, who put to good use the learning he acquired in helping to topple down the huge edifice of superstition, the following words, in which he is giving an account of his early life, in the first public reading which he gave his townsmen, after an absence of thirty years. He is telling how he, the son of a freedman in the Roman province of Syria, turned to the more lucrative and honorable employment, then, of a public pleader and rhetorician. He was put with his uncle to become a statuary. But as he lay after his first day's work, smarting under the blows he had received for spoiling some piece of marble, Lucian says he had a dream. Two female forms appeared to him. "The one was of a masculine aspect, and seemed made for drudgery: her hair was disheveled, her hands callous, her gown tucked up, all over mortar and lime. The other had a handsome face, was of graceful deportment, and elegantly dressed. The first was zealous to persuade me, speaking in a tremulous voice, and a vulgar, provincial dialect. At last, however, she was obliged to give over, and the other thus began: "I, my son, am Learning. The best you can expect from becoming a stone-cutter, this gentlewoman has just informed you. But, after all, you will be *nothing but a*

mechanic, who must found all his hopes of succeeding in the world upon the work of his hands, without respect, be paid little better than a day laborer, low and narrow in your disposition, an insignificant being in the commonwealth, a mere handicraftsman, one of the vulgar herd, bowing and cringing to his superiors, adopting the opinion of every speaker, living the life of a timid hare, and an easy prey to the powerful. You may be a Phidias or a Polycletus, but you will never rise above the level of such as are forced to earn their bread by labor. Think of the fine figure you will make in the world if you follow me, and the universal esteem and admiration you will acquire by your eloquence ; and will you reject all this, that you may go sneaking in a miserable, coarse, canvas frock, follow a servile occupation, be always handing iron crows and carving-tools, hammers and chisels, your body and mind fastened to the ground, a sordid, abject wretch, never daring to lift up his head like an independent man, nor to entertain any manly and liberal sentiments, and in reality less respectable than the stone you are working upon ?"

Of course this appeal was then irresistible. But in this day the good virago would have much harder work to make out her case. To be sure, some of those terms have been heard in our own vernacular : "nothing but a mechanic," "vulgar herd," "servile occupation," etc. ; but we are just fairly coming into the atmosphere of freedom, and the imperceptible virus of slavery has not yet been cast out of the system. Throughout that part of our country which once gave the tone to our politics, our religion, and our society, to be a mechanic was to be a slave, as in the old Roman times. Slaveholders would have gone to the stake a thousand times, sooner than they would have elected a tailor to occupy the second place of dignity in the land. It has been the fashion to ape their manners, and catch their accent and tone ; but that time has gone forever. Henceforth the all-penetrating spirit of our common life will have a freer course and a more perfect victory. Not learning and art as separate from labor and the practical doing of life will be the ideal of the future, but learning and art as based upon the realities and the experience of daily life in its most common and universal needs. The new

civilization is not the separation of thought and work, but their reconciliation and atonement: it is not a pampered philosopher on the one hand, and a sordid drudge on the other, but a harmonious development of brain and hand, of spirit and sense.

To this result science tends, as well as the interpenetrating thought of our new age. The pervading influence of mind throughout the infinite variety of every-day employments has given rise to the improved methods and machinery, has brought forth discoveries and inventions that are changing, step by step and day by day, the history of the world. As yet the mighty result is but dimly visible, for it has just begun. Never yet has society combined its efforts, or employed them exclusively on endeavors for human happiness and universal well-being. But that day comes, as surely as the sun rises in the heavens. The energy and science and practical skill need but that change of direction which will come from insight and common sense, if not from philanthopy and love, that will more than realize the wildest dreams. Read the account of some Woolwich arsenal with its hundred acres of extent, and its sixty steam-engines; its three miles of running shafting, moving more than a thousand machines; its ten thousand men and boys, and all employed in producing engines of destruction, to be used by thousands of non-producers to destroy human life and the results of toil. What shall hinder the combined and scientific adaptation of machinery to the good as well as to the harm of the human race?

The doubt of the sufficiency of the inworking laws of humanity to evolve the highest good of the race is the disbelief in God. An old sacred book of the Hindoos has this fable, admirable in its simplicity and its truth: "Man," says the Hitoupadesa, "ought never to be troubled about the means of subsistence; the Creator provides for that. A mother has no sooner given birth to her child, than two fountains of milk flow from the maternal breast." For the utmost faith in human progress, there needs no other statement than this simple apologue. It applies to the moral and social as well as to the natural subsistence. The supply which humanity needs always comes in its time. Whenever the solid coal and oil and wheat shall fail, water and air will render up their stores of benefit. Whenever the old form and

the old faith are but husks, behold! from the unknown depth of the spirit comes some fresh inspiration, some renewing soul; when the wider field and the more virgin soil were needed for the seed of a more perfect manhood, the compass was made known, and the bold heart and seeing mind sailed forth into unknown seas. And so, step by step, each generation is guided and supplied out of an infinite source of good. Every day gives some new application of the mysterious powers of the natural world to the exigencies of man's physical, social, and spiritual well-being.

A country like ours has nothing to fear, but everything to hope, from the multiplication and perfection of the means of material good. Organize machinery, invent, combine, discover methods of releasing man from incessant and drudge-like work, and the free and unrestricted action of the social laws will carry with them their own redeeming power. The universal heritage is enlarging for every man. The organization of the new civilization is beyond any human insight or human skill; but, as obstructions are removed, it organizes itself. The domain of nature passes over to man; and, at each successive transfer of her force, what were once exclusive benefits become diffused among the many as a common possession. A few will accumulate excessive wealth, and society will protect it; for only as capital is protected can we live better than the naked and starving savage. But as that which all wealth symbolizes, namely, man's true and inner spiritual life, becomes acknowledged, the symbol will pass away in its selfish and exclusive form. The general means of good will so far surpass any one man's peculiar appropriation of them that this idol of wealth shall be dashed in pieces, and the realities shall be worshiped which that image of silver and of gold dimly expressed. The day shall come, as the Poet sings, —

> "Of those that, eye to eye, shall look
> On knowledge; under whose command
> Is earth and earth's, and in their hand
> Is nature like an open book;
> No longer half-akin to brute;
> For all *we* thought and loved and did
> And hoped and suffered is but seed
> Of what in *them* is flower and fruit."

SAGA OF THE DEAD GODS.

MIGHTY gods of old religion,
Banished from your haunts of yore,
In what glacier-circled region
Are ye sleeping evermore?
Will the unrippled silence, telling
No faint word of your far dwelling,
Evermore the portals keep
Where the gods of Asgard sleep?

In your mountain-tops the thunder
Still re-echoes as of yore;
But Thor's car is rent asunder,
And from peak to peak no more
Falls his mighty hammer crashing,
As when lightning, lurid flashing,
Spoke his red beard on the blast,
Swaying with his breathing vast.

Still the ancient pines are creaking,
As when Odin's hunt rode by:
Still their branches answer shrieking
To the night-wind rising high,
As when hoary seers were saying,
'Tis his hounds' deep, distant baying,
When the fearful moon went low,
And the night was waning slow.

Not alone is shadowy Balder,
For the Æsir all are dead;
In the rhyming of the skalder
Comes the echo of their tread,
Faint from Hela's realm, where only
Shades of gods and men glide lonely,
And the Yggdrasil low lies,
Nevermore to upward rise.

Do ye linger 'mid your mountains,
  Shadows of the gods of old,
Like grey mist-shapes over fountains,
  And with eyes that sorrow hold, —
As King Olaf, once, when roaming
With his knights in wintry gloaming,
On the desolate sea-shore,
Met the sorrowful god Thor?

Still the heroes shout in dying,
  As when Odin chose the brave;
But no echo of replying
  Tells the dead god's lonely grave.
Have the Æsir vainly striven
That Valhalla's walls were riven?
Have the powers of evil sent
All the gods in banishment?

Saw ye not the dark cloud gather,
  Shrouding Asgard's heights with gloom,
When the might of the All-father
  Could not stay fair Balder's doom?
When the Æsir, vainly mourning,
With all men prayed his returning,
And the flowers, e'en while they slept,
Dewy tears for Balder wept?

There was fear and dark foreboding
  Even in Valhalla then;
Visions sung by mighty Odin
  Ere he gave his runes to men.
But the wild, prophetic yearning
Of his poet-heart, high-burning,
Told but half the agony
Of that strange and bitter cry.

And that voiceful cry of wailing
  Floated o'er the ocean bare,
While they watched the pyre-ship sailing
  Slowly o'er the watery glare;

Till a lurid light far-gleaming,
And a distant flash up-streaming,
Told the wreck of Asgard's might
As it vanished from their sight.

Wait ye for that renovation
  Sung by prophet-gods of old,
And by Balder, from his station
  Deep in Hela's realm, foretold,—
How beyond the blue of heaven,
And the golden gate of even,
There should be an Asgard new
For the brave old gods and true?

Stern old gods! your lips were fated
  To misread the prophecies;
And all vainly have ye waited
  For Valhalla's towers to rise.
Your deep slumbers are unbroken,
And Thor's challenge is not spoken,
And no skalder's glowing line
Gives the long-awaited sign.

Love is Asgard: here its place is,
  And your reign of force is o'er.
Truth is wide, and it embraces
  All the dim beliefs of yore.
All your shadowy aspirings,
All your faint and far desirings,
In its brighter, clearer ray,
Round into the perfect day.

AT FULL SPEED.

"But at my back I always hear
Time's winged chariot hurrying near."

Marvell.

"'Sixty years since,' men had time to do things better and more gracefully." — *Margaret Fuller.*

IS it not remarkable, that, while modern civilization seems intent on nothing so much as upon saving time, time does not get saved, but is daily more fugacious and evanescent? We fly on railroads: the day flies faster. We make the lightning our messenger, and fairly outrun the hurrying hours: what of it? not even by that swift proxy do we outrun hurry itself. We league with the tireless forces of nature to set our looms clattering: Time, that terrible operative, manages to ravel all that we can weave. The faster we run, the farther behind. The more is crowded into the day, the more gets crowded out of it. In the old, slow times, men had leisure, and life had margin: with a quicker pace, the leisure is lost; and, with an ampler page, the text runs over its edge. For one, I am concerned, and almost anticipate a time when men must pause half-way in the morning's toilet, and begin going to bed again!

The year comes about so soon! One might wish to remonstrate with Mother Earth upon the speed of her journeying. With all her flowing skirts of air and cloud about her, which morning and evening love to paint, does she sufficiently consider her train-bearers, or us whose brief thread of life she is spinning out so fast? Yet some *savants* will have it that the habit of haste is growing upon her, and that the years are imperceptibly shortening. I am much of their opinion, — save that I think the abbreviation anything but imperceptible! I remember when days were days; and, as for the years, they were æons! So it was, for example, when I was facetiously said to be five years old, but had personal recollection of having lived *almost* forever. Then one got up in the morning, and looked away... away into futuri-

ty, — nearly to the middle of the forenoon! As to the evening, the horizon of the day on that side was invisible, and belonged to the unimagined future life. Why, one of such months as are known to us adult mortals were to a day then as a cock-boat to Lake Superior: you might launch it on that broad expanse, and lose sight of it between the waves!

It is true that the nights were then short, strangely and, as it seemed, willfully short. One went to bed, said his Now I lay me, and Good-night, snuggled down, was supposed to have shut the eyes, though unable to testify on that head, — when suddenly, as out of some other world, his name was called; there was a dubious moment while a new creation shook itself together; and, lo! 't was morning! How it had come to be so was an insoluble mystery. At the present time, I must confess, the nights are more considerate, — now and then a little tediously so, as *very* considerate folk will be at whiles.

But though Time was then wakeful, indulging in no more than the merest winks of night, the long, long revel of the day made amends. Then the sun lingered in royal leisure above the enchanted east, as one would say a sun should, — not, as now, shooting up like a rocket, and seeming to think of nothing but of getting to the zenith, and getting down again, but sitting at his ease in the beauty-chambers of morning, and pouring out of his great heart its inexhaustible shine, oceans of it, skyfuls out of it, until the world brimmed and ran over. In this light-flood, while the long day endured, we children lived and moved, and had our being, true children of the sun, until at last, when we had passed through a half-eternity of charmed existence, the Light-maker, stooping, wrapped the golden mantle of evening about him, and slumber, bearing a mantle of tinted dream, came to us. That I call living!

I remember reading, when eight years old, some silly prediction in a newspaper that the world would come to an end in 1836. There it was, printed in a newspaper, and of course must be true! I counted up, and found that I should then be thirteen. Thirteen years old! Well, with so much before me, it were superfluous, I thought, to look farther. Thirteen immensities of years: it took away my breath to think of it. Should the earth

indeed accomplish the feat of bearing me through that vastitude of time, I conceived it would be about enough for *one* earth to do. That she should then ask for and obtain dismissal seemed but fair.

From that delicious insanity I am excellently recovered now, — so well recovered that I would not recall it otherwise than in memory, even though wishes could bring it back. Perhaps from the shining summits of another life one will look down upon his adult years in this, and perceive that in these also he was the same lucky lunatic, adjusted in heart and imagination to all the conditions of his experience. Is it a part of such happy delusion that I now seem to find in myself the dawning of a higher sense, a sense of superiority to the change of seasons and flux of events? For I fancy there arises from the deeps of the heart, — like Venus rising to the sea's surface, but not yet emerged, — another and immortal childhood, that is not to be the sweet fool of time, but to shed its painted investiture away, that the soul may make its own date, and be its own calendar. Already, as the days fly past in swift procession, I feel their remoteness, and view them as one might a line of water-fowl streaming through the sky. Shall I at last, with serene unconcern, see them disappear, like birds vanishing in the far-off blue? With no extreme concern even now, I contemplate their flight. Days, seasons, events, pass: but it is only "the fashion of this world" that passes, not we ourselves. Time slips away from us more and more easily, till it lose its hold upon us altogether. The lapse and loss — are they ours? It is said that we die as it is said that the sun sets. But it is nature that revolves about the soul, and turns upon its axis, making for itself day and night. I grow a Copernican of a higher degree.

Does not every one feel that he is not wholly contained in the sphere of time? Are we not sensible of a certain superiority to all that is transitory? So it should be, if we are indeed immortal, as they say. One should have a sentiment of his permanence, feeling that his anchor is cast in a holding-ground that does not flow with the tides of the world. I suppose such a sentiment to be common, even though it may not be strongly pronounced. We are both in the game, and out of it, — at once actor

and spectator. Looking down in clear, shallow water, one may see the pebbled bottom near below, and again, by a different intention of the eye, may see, not that, but an under-heaven, answering to the heaven above: so, by one kind intelligence in the eye, we may see around us the limitations of time, but, by another quality of vision, may look them away, and see the changeless and illimitable instead. Following this line of reflection, I have sometimes imagined two voices speaking in man's consciousness, and giving utterance, the one to his sense of temporal limitation, and the other to that of superiority and deliverance.

I. FROM BELOW.

"I have a tyrant-master, Time,
Whose small apprentice I am bound;
So each desire of his must ryhme
My ceaseless duty in servile round.
Two haughty officers, Night and Day,
Still whip and wind me every way:
Were Destiny my better friend,
This hard apprenticeship had end!"

II. FROM ABOVE.

"There is a shadowy weaver, Time,
Thwarting his threads below me far:
With lidless eye, from height sublime
I look upon him, like a star,
But dwell in calm, cerulean sky,
Above that region where his ply
Makes changing season and chequered year,—
Eternity my mansion here!"

PHYSICAL AND MENTAL CULTURE IN RELATION TO COMMON-SCHOOL EDUCATION.

"The primary objects of education are few and great, — nobleness of character; honorable and generous affections, a pure and high morality; a free, bold, and yet a temperate and well-governed intellectual spirit." — *DeQuincy.*

"Education does not commence with the alphabet: it begins with a mother's look; with a father's nod of approbation, or sign of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with handfuls of flowers in green dells, on hills and daisy meadows; with birds'-nests admired, but not touched; with humming bees and glass hives; with pleasant walks in shady lanes; with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, to the sense of all good, and to God himself." — *Anonymous.*

AN eminent thinker has said that Nature is ever striving to make the bad good, and the best better. This truth is the lesson of all science and history, and the source of human aspiration and religious hope. Out of its dim and shadowy recognition have sprung all the religious systems of the world. The earth itself has only been brought to a habitable state by fire and earthquake. The struggling of these volcanic forces within the womb of the world was simply the travail and aspiration of Nature to give birth to a higher condition. They prepared the world for vegetation and life. Having done their work in the mineral kingdom, these forces ascended, by the progressive tendency of the universe, into the passional and intellectual nature of man. In former days, the volcanic passions of humanity were the source of savage wars and barbarous slaughter: in these, they are the motive power of that moral and intellectual agitation just beginning to permeate the masses. Thus it is that humanity has had to battle its way through the weary centuries amidst contention, tears, and blood. The material volcano and the earthquake which molded the world are the analogues of those spiritual and intellectual forces, which, streaming from the

minds of men of thought and genius, are molding humanity to a finer growth, and clearing the way for the better aspirations of the soul to take practical and definite life. The agonizing strife of the past was merely a necessity divinely ordained to develop a finer and wider manhood. It is only by the unspeakable anguish of years of sin, sorrow, and shame, that the beauty of wisdom can generally be recognized; that man can attain to a knowledge of his own nature, and of his relation to the universe, and be taught at last to harmonize his life to the conditions under which he exists. Suffering is the parent of inspiration; during which, knowledge, like sunlight, breaks through the clouds of ignorance and sorrow, and cheers the despairing soul with hopes of a divine deliverance.

This country has now advanced to a point when men and women must not simply be content to exist, but must strive to live clean and beautiful lives. Science has already unfolded so many of the secrets and treasures of nature, that it only needs the wider and more practical application of these to everyday life to render it almost divine in its beauty and happiness. We have a huge republic to develop and perfect, and the brutish and sensual existence of mere masses of people will not serve the needs of the time. Thoughtful labor must make of its followers thoughtful men who shall re-create and renew the world. Humanity in America must improve, or the republic must perish. If there be stagnation, it is but the premonitory symptom of decay; for progress is a fundamental law of nature. The growth of true men and women can alone maintain this republic; and of these the country imperatively demands an increased supply. It was the occasional presence of these among the common herd of humanity which alone made this republic possible: it is only by their multiplication that it can be made enduring. Up to the present time, the vast majority of mankind have been merely fragments of men and shreds of women, who, like swarms of insects, have filled our large cities: "the more, the worse," as an eminent writer once observed. There have been generations of human butchers, merchants, storekeepers, priests, thieves, carpenters, blacksmiths, doctors, clerks, editors, reporters, and other human scribbling machines, but a lamentably small pro-

portion of men of moral or intellectual force or excellence. Most people are simply copies of each other, cast in the same mold, having no opinions of their own, unable to think for themselves, doing their allotted tasks like animated clock-work, and being without any aspirations save those of obtaining food and clothing. It is not by such pigmies, however, that a republic can be made to flourish. A republic needs, for its vigorous growth and sustenance, men and women of ideas and of practical intellectual force, — the strong original minds and characters who constitute the sap of humanity and the salt of the earth. Our present system of education has a tendency to keep the people down to a level of dull uniformity that has barely enough intelligence to aspire to virtue, or even to conceive what real virtue is. The chief reason is, that the common-school system teaches its pupils to remember, but does not teach them to think. The saving reformers of the nation emanate, not from those whom the common-school system has educated, but from those who have educated themselves. The eminent men of the world, who have impressed their genius and force upon succeeding generations, have all owed that intellectual force and discipline which made them what they were, firstly, to a healthy constitution, and, secondly, to their own aspirations and efforts. No man can be truly educated but by his own effort; but the common-school system fails to inculcate this idea. It is a system admirably adapted for the development of human parrots and parrot-teachers, but hardly for the training of men and women. A teacher who cannot teach without a text-book is unfit to teach at all. The common-school system, as at present misdirected, is fast converting the minds of its pupils into mere repeating-machines; and their bodies into unmuscular, resistless heaps of pulp, that a strong, healthy backwoodsman could almost blow away at a breath. It is a huge piece of machinery for the manufacture of teachers, clerks, and cute Yankee traders; and the committee who manage it are, with one or two exceptions, its worst and most hopeless feature.

When a boy leaves school, he has no muscle; and consequently has no ambition to go West, and take hold of the plow. The result is, that he stays at home, and overcrowds the large cities.

The Irishman, the German, and the Norwegian, who have more of the raw material of human nature in them, go out and subdue the wilderness, and in a few years are prosperous men; while the native-born American continues, perhaps, in some miserable clerkship, or becomes a second-rate mechanic, or perhaps an accomplished sharper. The objection, therefore, to the school-system, as at present managed, is that it instils expensive tastes and a high ambition, but does not develop the practical force essential to obtain the means for gratifying these aspirations. What the world needs is not a community of grown-up, effeminate school-boys, who are ever carrying along with them the pedantry of the class and the high school, but a fair share of thinking and able men. We need these, that the community may have more mental and spiritual freedom, so that each man may enjoy more fully the privilege of shaping his own life to the needs of his individual character and constitution. At present, if you are different from the majority of people, the majority think you silly; and sometimes it not only requires courage, but some amount of wealth, before a man can, with safety to his private interests, dare to be original. The quality most in repute among the trading classes of New England is "smartness," which often is a synonym for roguishness or dishonesty. Treat a trading Yankee honorably, and he is apt to think you a fool; and if you be a gentleman, with a heart too generous to be always studying how to take the mean advantage, he will be apt to take the mean advantage of you, and there is no redress but to take him by the collar, and ask him what he means. This country cannot prosper until this pocket-picking code of morals be eradicated. Hitherto people have been studying how to amass money, invent machines, and breed fat poultry and sleek cattle. The chief machine, the chief animal of all, however, — the man himself, — has been left to get on anyhow. He has been born anyhow; bred, fed, and treated anyhow; and the result is, that, physically and mentally, he is in the most pitiably dilapidated condition. The fact is, that our present system of education does not supply a sufficient amount of intellectual and moral force to keep the nation in a healthy working condition. The object of all human effort should be to increase human happi-

ness: if it does not do this, it is labor in vain. The only means to accomplish this is to improve the individuals composing mankind. Self-culture is the only means by which men can do themselves and others justice, and it is precisely this which our present system of schools fails to encourage. The educational training of the school should aim to inspire the pupil with a love of knowledge, and to develop that self-reliance which shall enable him, through the advancing years, to acquire that knowledge for himself. In this way alone can knowledge contribute to strength of mind and character. The first knowledge, however, which should be instilled, is the knowledge of how to get an honest living; and then can be taught that higher knowledge which enables a man to use his means for the strengthening and beautifying of his life. This, however, cannot be done until some industrial training be combined with that merely bookish system of instruction which now exclusively prevails; and which too often, in the hands of merely pedantic teachers and shallow school committees, enfeebles both the bodies and the minds of those hapless children who are fated to be its victims. Another necessity is, that the beauty and significance of those principles of science, which unveil the laws of the universe, should be gradually instilled into the minds of pupils as soon as they are capable of apprehending them. This could sufficiently be done by a few simple and impressive lectures entertainingly given by some man who thoroughly understands both the details and the principles of the sciences. Under the present system, no effort is made to familiarize pupils with science until the high school is reached; and, even there, too much attention is paid to imparting merely the isolated facts and the technical terms of science, and not enough to the teaching of its laws and principles. There is so much to learn before a man can become strong, capable, and healthy, that we cannot afford to fritter the time of youth away in learning, at the common schools, attainments and accomplishments which conduce neither to happiness nor success. A good story was once told of a sailor and a minister, in a boat at sea, three miles from shore. "Did you ever learn Latin, my good man?" said the minister. "No," said the sailor: "can't say as I ever did." — "Ah! then half of your life is gone," said the clergy-

man. "Did you ever learn to swim?" said the sailor. "No, I can't say that I ever did," replied the minister. "Ah! then *all* your life's gone," said the sailor, "for this boat has sprung a leak." This anecdote is of wide application in the present times. Of what avail is it that a youth should be able to remember when Queen Mary died, or when Washington was born, or what is the height of Mount Ætna or Chimborazo, if, when he leaves the grammar school, he is fit for nothing but to pine away in a miserable clerkship at starvation wages all his life, and where he dare not strive to be a true man without the risk of losing his situation? The rough Irishman, who comes over here in the strength of his native muscle, and who, perhaps, has never learned his alphabet, but who goes West, builds a shanty, keeps a pig, gathers a farm round him, and becomes the father of half a score of robust children, is far better off, and is a more valuable citizen. Yet is it not too true that the common-school system, as at present managed, often tends to demuscularize the children of these very Irishmen, and transform into genteel incapables those who, by a more rational system of education, might have been made healthy, capable, vigorous, noble men? The common-school system tends to demuscularize the boys, and undomesticate the girls; and the moral consequences of this are rapidly making themselves felt in the community. The girls all aspire to be teachers, although they acquire little that is worth teaching; and the boys aspire to be clerks, lawyers, doctors, reporters, etc. In order to keep up the force of the laboring and mechanical ranks to an effective standard, we have to import our most effective laborers and mechanics from Europe. When the Irish cease to come, we shall probably fall back on the Chinese, inasmuch as the tendency is to educate the negro into the useless fine gentleman before first training him to be a man. By far too large a proportion of children educated by the common schools have either to be partially supported by their relations when they leave school, or are driven to resort to means to eke out a living which are neither honorable nor healthful. Thus children, instead of becoming a blessing, become a burden to their parents. This, in a measure, accounts for the increase of late years of the crime of pre-infanticide, which is not only terri-

bly demoralizing the people, but shattering the female constitution. We need an education, which, while it shall teach children to read and write intelligently and well, and to understand the rudimental principles of arithmetic, shall also teach them how to handle the spade, the plow, the turning-lathe, the needle, and the cooking-range.

The present system, by aiming to do too much, ends by doing very little. It has a "vaulting ambition which o'erleaps itself, and falls on the other side." It is not sufficiently high in its tone, or simple in its character. It depends too much upon text-books. It does too much for the pupil, but does not stimulate the pupil to do enough for himself. No education worth the having was ever got except by some self-sacrifice on the part of both parent and child. People who can well afford to educate their children at their own expense, or are able to give valuable assistance in this direction by their own efforts, are too apt to abandon their little ones wholly and exclusively to the care of the public schools. The consequences of thus depending too largely upon public liberality — it might almost be said the public charity — saps the morality of the people, and renders men and women characterless. It tends to weaken that proud spirit of self-reliance which is the germ of all true manhood. These remarks, of course, do not apply to those very poor people who cannot help themselves: they have a right to look for adequate aid from the public in regard to education. The chief advantage of a college education is, that there has been a sacrifice of means to obtain it. The result is, that the generality of college students have an independence and manliness of tone and character which is wanting in most young men educated solely by the public-school system. By being abandoned too exclusively to the guidance of common-school teachers, children lose the benefit of that moral influence which only a loving mother and a loving father can impart. The consequence is, that children become preternaturally "smart," but are wanting in moral tone. Like a slender needle, a Yankee is oftentimes all point, and no conscience. There is no substance to him, and he is good for little else than to keep you on the alert lest he get the best of the bargain. Social intercourse with him is intelli-

gent, but oftentimes painfully pungent. He needs the substantial and generous physique of the Irishman, the German, and the Englishman, to give a broader and more genial tone to his character.

We do not need education for mere ornament, but for use; and, in this regard, the real fault of the public schools is, that they do *not* educate the people. If they did, we should see a far more intelligent assembly of legislators at the State-House than now sit there. Take the first three hundred men you meet in the street, and they would probably make as able a legislative body as the one selected last November. If, however, the common schools fail really to educate the children, they do not fail to "cram" them to repletion, until their brains become half paralyzed by the process.

We need, therefore, an education that shall double the physical strength and beauty of men and women; which shall infuse into the whole character an earnest moral purpose, hallow the sexual relations, deepen the bonds of love and friendship, promote justice between man and man, and, by its healthful re-action on the material elements of nature, make even the sunlight more bright, the earth more beautiful, and the air more sweet and invigorating. We need an education that shall give nature fair play; which shall lift the veil from the dull eyes of men, and reveal to them the grandeur of the universe, and the design of God. It is as easy to promote such an education as it is to send tracts to the heathen, and its results would be vastly more beneficial. It is as easy to produce fine men and women as it is to manufacture steam-engines, if we have knowledge and true religion for our guide. The laws of mental development furnish the only basis upon which an efficient system of education can be founded, and this is a science which has hardly yet been heard of. Our education must be physiological and psychological: at present, it is almost hap-hazard. Hitherto, men, in their ignorance, have been opposing the laws of nature, or, figuratively speaking, have been dashing their heads against the adamantine pillars of the universe, or immolating themselves beneath the chariot-wheels of God. The result has been a comparatively brainless and unhappy race, whose course has lain through a series of in-

numerable crimes and follies. How many more times need wise men repeat that true happiness alone depends upon obedience to the laws of nature; and misery, disease, and crime, on their non-observance? It is, however, impossible to obey these laws without first understanding them, and to this end an intelligent appreciation of the facts and principles of the physical sciences is absolutely necessary. It is this part of education — the part which induces people to reflect and think — which is generally neglected. Invaluable in its results, it is put aside for the learning of historical and geographical details, or for the attaining of a useless smattering of Greek and Latin, which are forgotten as soon as the pupils leave school. Science, by revealing the operations of law, teaches men how to live, and shows that the universe is pregnant with meaning, and steeped in religion and beauty. Science, by forcing nature to a confession of her secrets, offers endless subjects for reflection and thought, and thus supplies a wholesome substitute for that rage for frivolous and senseless amusements which at present eat up the lives and empty the pockets of the mass of the American people.

Physiology proves that a vast amount of crime and disease are hereditary, and may be banished from the earth when marriages are contracted according to the divine law, and not according to mercenary considerations, as is so often the case at present. When marriages are contracted on any other grounds than those of mutual respect and love, children springing from such unions are literally "born in sin," as the Scripture has it. In many cases, they are, from the moment of their conception, predisposed to become either fools or scoundrels, and this predisposition is apt to ripen into a chronic condition as they grow older. The education of children may therefore be regarded as commencing before they are born; and parents, in order to successfully further it, must begin by educating themselves. The significance of these remarks will never be appreciated until the exquisitely beautiful laws of embryology and gestation are better understood. This will never be until certain important questions concerning the proper relations of the sexes are agitated by women themselves, — a result which will not be attained until women themselves achieve that social and political status to which they are entitled by virtue of their womanhood.

From the moment of its birth, not a smile nor a frown of the mother is without some influence in the molding of the character of the child. Its mode of dress, its diet, the conditions under which it sleeps, are the forces which are gradually building up its being. The chief influence however, which will mainly determine the character of children, is the practical example of the parents themselves. This reflection will show how unreasonable are the complaints of many parents of the indiscreet and ungrateful conduct of their children. A little dispassionate examination of themselves would frequently prove that the faults they perceive in their children are but the reflections of their own errors, and the natural results of the loss of that confidence which either their irrational treatment, or the too exclusive abandonment of their little ones to the care of teachers, easily account for. The two great arguments in favor of shorter hours of labor are, that it would eventually lead to a juster and more equable division of wealth, and, secondly, that it would give to poor parents more leisure to attend to the moral education of their children.

"Show me foolish children," says an eminent author, "and I will show you foolish parents."

Perhaps the greatest injury that can be done to children is that which is so often inflicted on them by the fond vanity of parents themselves. The love of sport implanted in all healthy children was wisely placed there by nature, in order, that, by vigorous play and exercise, they might make their bodies as strong and supple as nature would have them. Children, therefore, should never be dressed up in that extravagantly fashionable manner which prevents their playing with freedom. By such a course, they become, not only weak in body, but poor in spirit, and learn to be slaves of fashion and vanity before they are thirteen. The vast importance of exercise in the pure open air is not sufficiently recognized either by parents or school committees. Yet, without this, it is impossible to acquire the foundation of a hardy and enduring constitution. The true education of children is as much to be attained in the playground as in the school-room, yet there are few common schools that have any playground worthy of the name. Physical strength is

as indispensable to true happiness as bookish acquisition, and to neglect the means of attaining it is sinful ignorance. Success in life depends more upon the equable and vigorous development of a man's frame than upon his stores of learning or the morbid activity of his brain. The real work of the world is as much effected by physical strength and power of endurance, and by that clear-headedness which arises from sound bodily condition, as it is by sedentary plodding. Without a sound body there can be no sound brain, no personal dignity, and no good animal spirits. The man was wise who said that "a healthy fool is better than a clever corpse," and evidently had a deep appreciation of the value of physical culture. True physical culture necessarily embodies intellectual culture, for sound health cannot be attained except by the balance of these two conditions. At present, we bungle in both directions. Not a stone should be left unturned to render the body as strong, as supple, and as enduring as possible when the nature of the battle of life is considered. "Good sense" is only the natural expression of good bodily condition in which the moral, intellectual, and physical faculties are well-balanced; muscular power giving that decisive and commanding address which enables a just man to prevail and to exact respect even from the brutal and the vulgar. Why should not a gentleman be as well able to fight as a rowdy? If we were to inquire into the history of the childhood of those effeminate young men in banks and offices, "city dolls," as Emerson calls them, — most of whom a stout newsboy could overpower, — we should probably find that they had never taken in childhood any out-door exercise worthy of the name. Physical weakness is not only unspeakably painful in itself, but, as a shrewd observer has said, it is the only failing which men and nature never forgive.

As a rule, in New England, children are sent to school too early, and kept there too long. Children are forced, not taught. An undue stimulus of the brain causes that organ to enlarge more rapidly than the enveloping skull. Consequently a pressure on the brain is engendered which permanently impairs the intellect. Over-education is the bane of this country. An offensive precocity is destroying all the natural charms of child-

hood. Children at nine are not children: they are premature men and women. An eloquent writer on this point remarks, —

"There is a tendency, in this matter-of-fact age, to undervalue those things which have no practical bearing; to consider nothing important which is not visible and tangible: imagination seems frightened back to her own sunny skies by the rush and roar of the 'go-ahead' world; and that kind of literature appears to be most popular which professes to bring everything down to the understanding, rather than to exercise the spiritual faculties in their native regions. The same erroneous idea, we think, prevails in the system of instruction generally. Instead of letting a child feel its own powers, and revel in infantine delight at the unexplained wonders which at once solicit and expand its mind, it must be early taught to become a 'useful member of society,' by having its little brain oppressed by an incubus of technical terms and pedantic phrases, and by being compelled to acquire, by close and irksome attention, things which nature *would, at her own best time, instil with gentle yet impressive touch.* We confess, we cannot, in every respect, accord with the oft-expressed sentiment, 'What great educational advantages are enjoyed by children at the present day?' In what do they consist? In forcing open with empty hand the young and tender buds of mind; in creating an unhealthy and injudicious emulation in precocious attainments; in exhausting the mental soil by crops too heavy for it. Should we consider him wise who would endeavor to plant an oak in a flower-pot? and is it quite judicious and beneficial to cloud the open brow of childhood with mannish thoughts, and to shadow with worldly wisdom faces which 'should not have borne this aspect yet for many a year'? The mental standard of succeeding generations must be the answer to these questions."

Every child is born with a certain natural curiosity begetting a thirst for knowledge. This is constantly shown by the irrepressible desire which children have of constantly asking questions. Under wise guidance, this may be made the most potent ministrant to education. On the other hand, however, this inborn acquisitiveness may be checked if too actively excited at first; or if distasteful details, whose application to a general

principle remains unexplained to the pupil, be the only material used to satisfy it. In the latter case, this natural desire to learn is either stifled or turned into a wrong course. The pupil, instead of becoming a willing disciple of knowledge, has to be driven to learn by a process which has repressed many an aspiring mind, and created many a fool. "The eternal task of nature," observes a shrewd writer, "is that of continually counteracting our efforts to deteriorate ourselves." The author of "The Caxtons" says, "Observe that childhood and genius have the same master organ in common, — acquisitiveness. Let childhood have its way; and, as it begins where genius begins, it may find what genius finds. A scholar is, of all persons, the most unfit to teach young children. A certain Greek writer tells us of a man who, in order to save his bees a troublesome flight to Hymettus, cut their wings, and placed before them the finest flowers he could collect. *The poor bees made no honey.*" This is too often the case with the pupils of the common school. The poor children make no honey, and sometimes come out stupider than when they went in. The evils of this system of over-education are yet to be felt. While it has left the reasoning faculties and the physical frame undeveloped, it has done nothing towards controlling or disciplining the passions. What will the mass of weak, unthinking people do, when the vast questions with regard to the labor reform are agitated on a scale which, at no distant day, bids fair to convulse the whole nation? It is doubtful whether they have force and self-discipline enough to fight the battle between labor and capital by the peaceful establishment of co-operative partnerships; but it is quite certain that there is discontent enough among them to hurry them into the extremes of bloody revolution.

One of the crying evils of the day is that boys and girls at the most critical period of their lives are seldom cautioned against those debasing conversations and habits which frequently undermine, to a fearful extent, the physical and moral health of American youth; and which might be easily prevented if a few earnest and common-sense words, mingled with a little physiological instruction, were given at the right time.

The object of this article is, not to recommend the abolition of the common-school system, but to insist on its modification in

deference to those principles which the wise and successful men of all ages have regarded. By officiously assuming too much responsibility itself, and by relieving parents to too great an extent of their responsibility to their children, it has weakened the moral character of the people. By cultivating the memory rather than developing the reason, it has weakened their intellectual force; and by neglecting the conditions of physical health, and wholly abandoning all efforts at an industrial education, it has to a large extent unfitted those, whom it has sought to benefit, for an energetic and honorable struggle with the difficulties of life. All this must be amended, or, instead of a nation of noble men and women, we shall degenerate into a community of prating automata, who, after enduring for a generation or so, will have their places supplied by the hardier Irish, English, Scotch, Germans, and Norwegians. The native New-England population is hardly holding its own at present. It is said to be decreasing. This is a very significant fact, and deserves the most earnest consideration.

In order to remedy these evils, and prevent their still further increase, we must reform our education by ever bearing in mind the fact that a sound mind is only possessed by him who has a sound body; that "the mind is made wealthy by ideas, *but a multitude of words is a clogging weight.*" In moral culture, we must pay entire deference to the fact that justice, honor, and self-sacrifice are the only qualities that can make an individual great or happy; that there is nothing so sacred as truth; and that, as truth is the object of all inquiry, nothing can be too sacred to be reverentially inquired into. Above all, as this nation will eventually have to sustain itself by intelligent labor, we must educate and train the masses of our children to industrial and useful pursuits.

There are many persons who argue that the course of study at the public schools is valuable, not so much for its own sake, as for the sake of the habits of discipline it induces. In the name of common sense, however, why should the time of the pupils be wasted in attaining useless acquisition for the sake of discipline, when the same discipline might be more effectually attained by the teaching of knowledge which it is really essential and valuable to know?

"THE FREETHINKING CHRISTIANS' MAGAZINE."

THE above is the title of a magazine of forty-eight pages, which was issued monthly, in London, England, during the years 1811, 1812, 1813, and 1814. The four volumes thus formed, probably the only copy existing in this country, now lie before me; and the readers of THE RADICAL will probably be glad to have some account of this work, and of the religious society by whom it was published and circulated more than half a century ago.

The titlepage of Volume I. reads as follows:—

"THE FREETHINKING CHRISTIANS' MAGAZINE; intended for the promotion of Rational Religion and Free Inquiry. Volume I. London: Printed and published by Charles Mitcham, White-Rose Court, Coleman Street; *by whom communications (post paid) will be thankfully received.* 1811."

The magazine of which this was the title was conducted by a Committee appointed by "the Church of God meeting in the Crescent, Jewin Street, London," who also called themselves "The Society of Freethinking Christians." When twelve monthly numbers had appeared, this Committee prepared a preface to the first volume, from which I select the following passages:—

"As conductors of a theological publication, they promised 'disinterestedness, integrity, and common sense.' On this volume they rest the faith of their engagement. As friends to free and open inquiry in matters of religion, they promised, 'not to maintain any particular creed or article of faith, but to bring every doctrine and practice called Christian to the touchstone of Scripture and reason, and even Scripture and the Christian religion itself to the most severe and close examination.' As friends to Christianity, they promised to 'endeavor to divest it of every veil that now obscures its native loveliness, to induce men to embrace a religion which is in itself as simple as it

is benign and beautiful.' This volume shall determine their sincerity.

"All those monstrous doctrines by which the human judgment has been confounded, all those sacred mysteries by which the mental energies have been absorbed, all the imposing ceremonies by which the conscience has been satisfied, and the heart unimproved, we have combated in this work by every mode of argument; but the appointment of a distinct class of men to live by teaching religion we have ever considered the efficient and radical cause of the early corruptions of Christianity; and to this same cause we date the continuance of those antiquated dogmas and superannuated creeds which still exist in defiance of all the improvements of philosophy, and the general enlightenment of the age. This is a truth of which every day's experience serves but to convince us more and more; a truth which we have so often and so clearly demonstrated, that with the Freethinking Christians it has become an axiom in theology. To priestcraft we owe the existence of evils too numerous to be calculated, too great to be eradicated by any ordinary exertion; and we have felt it our duty, in this work, to make use of every means in our power to expose the baneful tendency of this pernicious system. Let it not be supposed that we use the word 'priestcraft' in a random sense, without affixing any definite idea to it. That system which makes a gain of godliness, by whatever name it is called, under whatever refinements or limitations it may exist, — that system we assert to be PRIESTCRAFT; and that man who receives 'filthy lucre' under the pretense of teaching or administering Christianity is the PRIEST, whether he wears the mitre or the cowl, whether he is in lawn or in crape, whether he assumes the gown and cassock, or is only distinguished from other men by the color of his coat or the sanctity of his looks. We have been deceived by none of the pompous or humble appellations which these men have taken to themselves: we have found as much of the priest in the gospel preacher or Christian teacher as in the bishop or archbishop; and we have spared none of them, whether in holy orders or pretended holy orders.

"It may be thought a degree of vanity and unpardonable

assumption in such humble individuals as the conductors of this magazine to direct their censures against that class of society who think it their prerogative to receive nothing but respect and veneration; but in this we had the example of Jesus, and we were inspired with confidence.

. . . . . .

"In a work avowedly open to free inquiry, the conductors are necessarily obliged to admit many things which they entirely disapprove. In this volume, there are, no doubt, some communications which only owe their insertion to their love of candor and impartiality. In some instances it is possible that error may have been powerfully defended; and even truth may, on some occasions, have fallen into weak hands. But the reader will find that the drift and general tendency of this publication goes to expose all those corruptions which exist under the name of Christianity."

The invitation given in the very title of this work to a free expression of opinion was largely responded to, and in course of time articles appeared representing all sides of all sorts of questions in religion and theology. Communications from Roman Catholics at one extreme, and from atheists at the other, and from all imaginable intermediate positions, found place there; and the conductors of the magazine, maintaining their own idea of a Christianity consistent with reason, made vigorous replies to the allegations of infidelity on one side, and of superstition on the other.

To show the wide scope of the subjects treated, I will give the titles of some of the articles in the first volume.

"On the Lord's Supper; with a view to demonstrate that it has no foundation in reason or Scripture." (This is elaborately argued in a series of six articles.) "Queries respecting Isaiah ii. 4, and Micah iv. 3." "Unity of the Christian Church." "On the Practice of Paying Preachers." "On the Application of the Title 'Reverend.'" "On Baptism." "On the Separate Existence of an Immortal Soul." "On the Christian Sabbath." "On the Marriage Ceremony." (Referring to the incorporation of the Trinitarian dogma in the marriage service of the Episcopal Church, established by law.) "On Freethinking, as it relates to

Christianity." "The Wisdom of the Deity Exemplified in the Worm." "On the Prophetic Writings." "The Superstitious Observances of the Romish Church Derived from the Greeks and Romans." "On Justification." "On the Manner in which Jesus and his Apostles Taught in the Synagogue." "On the Scriptural Meaning of the Term 'Salvation.'" "A Defense of the Clergy of the Church of England." "Strictures on the Spirit of Reformation." "Essay on the Devil." "Evidences of Revealed Religion." "On Pulpit Preaching." "Account of the Infamous Trial of William Penn." "Objections to a Regular Ministry." "Apology for Using the Title 'Reverend.'" "Letter to Lord Sidmouth Respecting the Protestant Dissenters' Bill." "The Rainbow — The Deluge," "The Unitarians' Anniversary Dinner." "Essay on Angels." "Usefulness of Religious Instructors." "On the Doctrine of a Particular Providence." "The First Day." "Methodist Societies." "On Rational Theism." "On Public Social Worship." "The Resurrection of the Dead." "The Church of Christ."

In 1808, the Bishop of London combined with the Lord-Mayor of London in an attempt to prevent the further meetings of a Society which took the liberty to quote Scripture in opposition to the doctrines and customs of the Established Church. Although this interference was unsuccessful, the Freethinking Christians standing up bravely for their rights as men and citizens, yet, as many calumnies were circulated concerning them, it was thought well to publish a brief sketch of their proceedings and principles, and of the arbitrary measures attempted against them. This document was entitled, —

"A brief statement of certain public transactions that have taken place relative to the Church of God, denominated Freethinking Christians, to distinguish them from the *un*thinking Christians of the present day."

Some extracts from this document will help us to understand the origin and ideas of the founders of the Society.

"The Society of Freethinking Christians having excited so much attention, through the recent interference of the Bishop and Lord-Mayor of London, we have thought it our duty to lay before the public the following narrative, and also to state some

of the principal circumstances which led to our present sentiments and practice. Most of us had formerly belonged to a Baptist Church: but, bending our minds to the examination of the Scriptures, we observed a striking difference between the doctrines and practices of what were called Christian Churches, and those taught by Jesus and his apostles; and finding that Christianity had been wholly subverted by Popery; that every attempt to reform had been partial, and governed by party and interested motives; that the Church of England had formed her system on the same principle; and that Dissenters, in general, were not far removed, — we concluded that we would renounce all former opinions and practices, and simply go to the Scriptures to find the true principle on which a Christian Church should be built, before we formed ourselves into an organized body. In consequence of this determination, we employed ourselves one whole year in the inquiry; and, when we had discovered what appeared to us to be the primitive plan of church union and order, we formed ourselves into a Church of God, determining to examine every doctrine with the utmost freedom, and to receive none but what had the sanction of Scripture and reason.

. . . . . .

"We are fully persuaded that the religion of Jesus is the religion of the mind, in an entire devotedness to the will of God; that our prayers ought to be private, for they that worship the Father must worship him in spirit and in truth: we therefore reject all public prayer and singing, all pulpit preaching, all observance of sabbaths, holy-days, and outward ordinances, believing them to be inventions of priestcraft and popery, and calculated to keep the multitude in ignorance, in a dependence on outward forms, to the entire neglect of the religion of the mind, and are absolutely forbidden by Jesus and his apostles, and contrary to the spirit of his religion.

. . . . . .

"We stand forward as advocates for the Unity of the Deity against Trinitarian idolatry, for the universality of his love, for rational religion and free inquiry, acknowledging Jesus alone as the head and lawgiver in the Church of God.

. . . . . .

"We, as Christians, assembled at No. 38 Old Change, from the year 1798 to December last, holding, not sentiment, but virtue, and the will of God made known in the Scriptures, as we became acquainted with it, for the sole bond of our union. We met regularly every first-day morning, from eleven till twelve, and in the evening from six till eight, for the purpose of proving every doctrine, that we might hold fast those only which were excellent; and, notwithstanding the freedom of our investigations, frequently in the presence of Dissenting teachers, and occasionally before those of the Establishment, yet in so many years we have not knowingly given offense to the civil magistrate, nor been favored with ecclesiastical interference. About Christmas last, we removed from the Old Change to a room at No. 5 Cateaton Street, late the Paul's-Head Tavern. Courting an examination of every sentiment we uttered, that we might prepare the minds of our audience to weigh with attention our arguments upon the important subjects on which we treated, we printed the following paper preparatory to taking possession of our new rooms: —

"The Society of Freethinking Christians, removed from No. 38 Old Change, to No. 5 Cateaton Street, late the Paul's-Head Tavern, will discuss the following subjects; to commence on Sunday evening, Dec. 20, 1807, at 6 o'clock.

"1. Does the New Testament directly or indirectly sanction the order of men called preachers; or are they not repugnant to, and subversive of, the Christian religion?

"2. Do the Scriptures or reason sanction the belief in an order of celestial beings called angels?

"3. Was the New Testament written by authority of Jesus, divine inspiration, or as a rule for Christians in all ages, and the means of handing down the doctrines of Christianity?

"4. Did Jesus institute an ordinance called the Lord's Supper?

"5. Was baptism by water an ordinance appointed by Jesus?

"6. Is the doctrine of the millennium taught in the Scriptures? If it is, what passages evidently relate to that period?

"7. An inquiry into the doctrine of necessity.

"8. An examination into the authenticity of the two first chapters of Matthew and Luke.

"9. Is the doctrine of the trinity sanctioned by the Scriptures?

"10. An inquiry into the doctrine of atonement.

"11. An inquiry into the doctrine of original sin.

"12. Do the Scriptures authorize us to believe Jesus to have been more than a man?"

In the preface to Volume III. of the "Freethinking Christians' Magazine," its conductors say of themselves, —

"Priests they have none; pay they have none; honor they have none, but that of merit and virtue; nor have they any objects before them but free inquiry, truth, and right action, hoping thereby to fit themselves for that state which God, by his messenger, has declared shall be the reward of those who diligently seek it. Whither this freedom (to which they give no limits but those of justice and virtue) will lead them, they know not; but this they know, — that hitherto it has led them to the detection of innumerable errors, and to the discovery of what they consider inestimable truths."

In the character and variety of the subjects treated, and in the maintenance of free discussion for all sects and classes, and all varieties of opinion, the fourth volume of the magazine resembled its predecessors. In the preface to this concluding volume, however, its conductors make special complaint of the Unitarians of that day, of whom it is said, —

"They have now renounced all the principles of their founder, Dr. Priestley, and shut the door of free inquiry which we had opened to them, and which was considered by him so essential to restore Christianity to its original purity, because, as he honestly acknowledged, notwithstanding all his labors, much yet remained to be done. Had they met us as we invited them, our work might have continued to be published, because the controversy with them would have furnished fresh matter, and the collision of their opinion with ours must of necessity have elicited truth. But they have priests, — here is the radical evil: we anticipated their conduct, and we have had all our anticipations realized. Among all the controversialists in our magazine, we have never seen the Unitarian: eager as he was to meet the bigot and the fanatic, he never dared to meet the Freethinking Chris-

tian. . . . The skeptic and the atheist, more honorable than the Unitarian, have met us in the field of controversy, and have shrunk dismayed and discomfited before the all-powerful sword of truth. The claims of Christianity have passed the ordeal of fair and free examination, and have risen superior to all opposition."

To give an idea at once of the views of the Freethinking Christians, and of the refusal of Unitarians (even in the line of their own theology) to assist or fraternize with them, I quote from the fourth volume of the magazine some portions of a protest against the imposition of assent to the Trinitarian dogma upon every dissenter contracting marriage. This article says,—

"The case of dissenters being compelled to marry in the Church of England, and agreeable to its forms and doctrines, had always appeared to us one of considerable grievance; and to ourselves in particular, with our notions of Christianity, it became doubly so. Indeed the objections seemed to us so great as almost to render all idea of marriage according to the law of the land impossible and impracticable on our parts. On Unitarians we endeavored to urge the subject. They were indifferent to it. It became necessary for the Church to take the matter into its most serious consideration, and the result was to recommend to its members a line of conduct such as had been previously recommended in one or two communications on this subject in our magazine."

The method thus proposed was the presentation of a written protest, by the parties proposing marriage, to the officiating clergyman, stating their objections to the form compulsorily imposed by the Established Church. Two of the Freethinking Christians, who had determined to marry, determined also to make trial of this method. On the bridegroom's announcement to the minister, in advance, of this intention, the minister positively, and with some warmth, declared that he would not marry them.

It was urged in reply, by the intended bridegroom, that he did not apply for any favor, but for a civil right, which he apprehended the minister had no power to deprive him of; that it was his own intention to comply with all that the law required; and that, if the refu al were persisted in, it was his decided intention

to take legal proceedings to obtain what he considered a civil right, guaranteed by the Marriage Act. The minister felt obliged to yield; and a few weeks after, when the banns had been regularly published, the party put the following protest into the hands of the minister at the altar at the moment he was about to commence the ceremony, the bridegroom observing, "I deliver into your hands this protest against the marriage ceremony:" —

"To Mr. ———, commonly called the Rev. Mr. ———.

"The undersigned, being Unitarian Dissenters, present to you the following protest against the marriage ceremony, to which, according to the law of the land, they are compelled to subscribe. They disclaim all intention of acting disrespectfully, either to the legislature, or to its civil officer, before whom they stand. They lament that they are placed in a situation so unnatural as that even forbearance to what they consider as established error would be a formal recantation of opinions which they received on conviction, and which they will only renounce on similar grounds. Against the marriage ceremony, then, they can but most solemnly protest, —

"Because it makes marriage a religious instead of a civil act;

"Because, as Christians and Protestant Dissenters, it is impossible we can allow of the interference of any human institution with matters which concern our faith and consciences;

"Because, as knowing nothing of a priesthood in Christianity, the submission to a ceremony performed by a person 'in holy orders, or pretended holy orders,' is painful and humiliating to our feelings;

"Because, as servants of Jesus, we worship the ONE LIVING AND TRUE GOD, his God and our God, his father and our father, and disbelieve and abominate the doctrine of the trinity, in whose name the marriage ceremony is performed.

"WILLIAM COATES,
"MARY ANN THOMPSON,
"Members of the Church of God known by the name of FREETHINKING CHRISTIANS.
"*June* 10, 1814."

As the Freethinking Christians wished to make this protest

as public as possible, it was immediately sent, as an advertisement, to the most respectable daily papers of London, — the "Times," the "Post," the "Courier," the "Chronicle." Its insertion, however, was refused by every one of these papers, on the ground that it was likely to lead them into religious controversy, or, as one of them expressed it, "to give offense to the clergy." The protest was also sent to, and refused by, Rev. Robert Aspland, editor of the Unitarian "Monthly Repository," although that publication had been extolled, at a Unitarian dinner not long before, as "the only periodical publication open to free discussion and the principles of Unitarianism."

Appended to the fourth and last volume of the "Freethinking Christians' Magazine" is a pamphlet, prepared by a committee appointed for the purpose, and dated Nov. 20, 1814, the titlepage of which is as follows: —

"The Church of God: its Constitution, Government, and Laws. Selected from the New Testament, by and for the Church meeting at the Crescent, Jewin Street, London."

The code herein contained, selected from the New Testament, is considered by the Committee an improvement upon that which they compiled from the same source fourteen years before, though the points of difference are not specified.

Of the Church, this document says, —

"The Church of God is an assembly of persons believing in the revealed will of God, as made known by Jesus and his apostles, and uniting together under his sanction, and agreeably to his commands, to direct their actions and conduct through life in a manner consistent with such revealed will."

Of the authority of Jesus, it says, —

"The authority of Jesus in the church is to be traced to the circumstance of his being the highly favored individual by whom the divine intentions were communicated to man. He was indeed remarkably distinguished by Deity when it was miraculously declared, 'This is my beloved son, in whom I am well pleased. HEAR YE HIM.'"

Of the qualifications for admission into the Church, the pamphlet says, —

"Repentance for past error, a sincere determination in favor

of virtue, a submission to the authority of Jesus as the messenger appointed by God, a belief in his resurrection from the dead as evidence of the future resurrection of man, are the grounds of admission into the Christian Church."

Of the mode of teaching in the Church it is said,—

"The right of teaching belongs equally to all. 'For ye may all teach one by one, that all may learn and all may be admonished.'"

From these fragments, taken in connection with what has gone before, an idea may be formed of the ideas and customs of the Freethinking Christians. Whether their society still exists, or how long it continued to exist after 1814, when their revised code was published, I know not.

These four volumes are probably the only copy of the "Freethinking Christians' Magazine" in this country. They were brought to Massachusetts many years ago by an original member of the society; and, he being dead, his son has now given them to the Public Library of the City of Boston, where they may be examined by those desirous of further information.

O'ER the wide earth, on mountain and on plain,
Dwells in the affections and the sonl of man
A godhead, like the universal Pan,
But more exalted, with a brighter train.
And shall his bounty be dispensed in vain,
Shower'd equally on city and on field,
And neither hope nor steadfast promise yield
In these usurping times of fear and pain?
Such doom awaits us. Nay, forbid it, Heaven!
We know the arduous strife, the eternal laws
To which the triumph of all good is given,
High sacrifice, and labor without pause,
Even to the death: else wherefore should the eye
Of man converse with immortality?

—*Wordsworth.*

HERMES TRISMEGISTUS.

THE books known under the title of the Divine Pymander of Hermes Trismegistus are supposed to be of composite origin. Though mostly very ancient, — perhaps the oldest known, — yet, with Alexandrian sentences interpolated, they have a deep spiritual significance, combined with a lofty idealism, which renders them highly stimulating and suggestive to the ethical thinker. Like the Gospels, they glorify everywhere things unseen and ideal. And it were desirable in the liberal range of selection which the inquiring spirit of our time is disposed to favor, if occasional readings from the biblical works of the races might vary the ordinary Sunday services, as numerous passages might be found of kindred spirit in these hitherto sealed pages. We owe this comparative theology to the intelligence of the congregation, and withhold it at the peril of not cherishing that hospitality to free thought and world-wide fellowship which true religion encourages and enjoins upon its followers. The following extract comprises the Twelfth Book.

1. The Workman made this universal world, not with his hands, but his word.

2. Therefore thus think of him, as present everywhere, and being always, and making all things; and one above, that by his will hath framed the things that are.

3. For that is his body, not tangible, nor visible, nor measurable, nor extensible, nor like any other body.

4. For it is neither fire, nor water, nor air, nor wind, but all these things are of him; for, being good, he hath dedicated that name unto himself alone.

5. But he would also adorn the earth, but with the ornament of a divine body.

6. And he sent man an immortal, and a mortal creature.

7. And man had more than all living creatures, and the world; because of his speech and mind.

8. For man became the spectator of the works of God, and wondered, and acknowledged the maker.

9. For he divided speech among all men, but not mind, and

yet he envied not any; for envy comes not thither, but is of abode here below in the souls of men, that have not the mind.

10. *Tat.* But wherefore, father, did not God distribute the mind to all men?

11. *Herm.* Because it pleased him, O Son, to set that in the middle among all souls as a reward to strive for.

12. *Tat.* And where hath he set it?

13. *Herm.* Filling a large cup or bowl therewith, he sent it down, giving also a crier or proclaimer.

14. And he commanded him to proclaim these things to the souls of men.

15. Dip and wash thyself, thou that art able, in this cup or bowl: thou that believest that thou shalt return to him that sent this cup; thou that acknowledgest whereunto thou wert made.

16. As many therefore as understood the proclamation, and were baptized or dowsed into the mind, these were made partakers of knowledge, and became perfect men, receiving the mind.

17. But as many as missed of the proclamation, they received speech, but not mind; being ignorant whereunto they were made, or by whom.

18. But their senses are just like to brute beasts; and, having their temper in anger and wrath, they do not admire the things worthy of looking on.

19. But wholly addicted to the pleasures and desires of the bodies, they believe that man was made for them.

20. But as many as partook of the gift of God; these, O Tat, in comparison of their works, are rather immortal than mortal men.

21. Comprehending all things in their mind, which are upon earth, which are in heaven, and if there be anything above henven.

22. And lifting up themselves so high, they see the good; and seeing it, they account it a calamity to make their abode here.

23. And despising all things bodily and ghostly, they make haste to the *One and Onely.*

24. Thus, O Tat, is the knowledge of the mind, the beholding of divine things, and the understanding of God, the cup itself being divine.

25. *Tat.* And I, O father, would be baptized and drenched therein.

26. *Herm.* Except thou first hate thy body, O son, thou canst not love thyself; but, loving thyself, thou shalt have the mind;

and, having the mind, thou shalt also partake the knowledge or science.

27. *Tat.* How meanest thou that, O father?

28. *Herm.* Because it is impossible, O son, to be conversant about things mortal and divine.

29. For the things that are, being two, bodies and things incorporeal, wherein is the mortal and the divine, the election or choice of either is left to him that will choose: for no man can choose both.

30. And, of whichsoever the choice is made, the other, being diminished or overcome, magnifieth the act and operation of the other.

31. The choice of the better, therefore, is not only best for him that chooseth it, by deifying a man; but it also showeth piety and religion towards God.

32. But the choice of the worse destroys a man, but doth nothing against God; save that as *pomps* or *pageants*, when they come abroad, cannot do anything themselves but hinder: after the same manner also do these make *pomps* or *pageants* in the world, being seduced by the pleasures of the body.

33. These things being so, O Tat, that things have been, and are so plenteously ministered to us from God: let them proceed also from us, without any scarcity or sparing.

34. For God is innocent or guiltless; but we are the causes of evil, preferring them before the good.

35. Thou seest, O son, how many bodies we must go beyond, and how many choirs of *demons*, and what continuity and courses of stars, that we may make haste to the One and onely God.

36. For the good is not to be transcended, — it is unbounded and infinite, unto itself without beginning; but unto us seeming to have a beginning, even our knowledge of it.

37. For our knowledge is not the beginning of it, but shows us the beginning of its being known unto us.

38. Let us therefore lay hold of the beginning, and we shall quickly go through all things.

39. It is indeed a difficult thing to leave those things that are accustomable and present, and turn us to those things that are ancient, and according to the original.

40. For these things that appear, delight us, but make the things that appear not, hard to believe, *as the things that appear not are hard to believe.*

41. The things most apparent are evil, but the good is secret, or hid in, or to the things that appear; for it hath neither form nor figure,

42. For this cause it is like to itself, but unlike everything else; for it is impossible that anything incorporeal should be made known, or appear to a body.

43. For this is the difference between the like and the unlike; and the unlike wanteth always somewhat of the like.

44. For the unity, beginning, and root of all things, as being the root and beginning.

45. Nothing is without a beginning, but the beginning is of nothing, but of itself; for it is the beginning of all other things.

46. Therefore it is, seeing it is not from another beginning.

47. Unity therefore being the beginning, containeth every number; but itself is contained of none, and begetteth every number, itself being begotten of no other number.

48. Everything that is begotten (or made) is imperfect, and may be divided, increased, diminished.

49. But, to the perfect, there happeneth none of these.

50. And that which is increased is increased by unity, but is consumed and vanished through weakness, being not able to receive the unity.

51. This image of God have I described to thee, O Tat, as well as I could; which if thou do diligently consider, and view by the eyes of thy mind and heart, believe me, son, thou shalt find the way to the things above, or rather the image itself will lead thee.

52. But the spectacle or sight hath this peculiar and proper: Them that can see, and behold it, it holds fast, and draws unto it, as they say the loadstone doth iron.

NOTES.

LIBERAL RELIGION IN ITALY. — A call has been issued in Italy for a council of liberal religious thinkers to meet in Naples at the same time that the Papal Œcumenical Council assembles in Rome. We print below a translation of the call, which sufficiently explains the objects of the proposed liberal gathering; and subjoin an address which the executive committee of the Free Religious Association has directed to be sent to the council in behalf of that body.

To the Liberal Thinkers of the Whole Civilized World: —

A grave importance, in our view, must be attributed to the Œcumenical Council, which is preparing for the 8th of December, next, in Rome. For we believe that from it may result some danger to the great cause of civilization, liberty, and progress, if the ardent friends of these do not provide in season. And indeed it must make a deep impression on the mind of the ignorant masses, guided by imagination rather than reason, and controlled by the priests, mostly with absolute rule, this call of the high priest of Rome, rendered still more powerful by the presence of thousands of bishops flocking to the Vatican from all parts of the world, and who, returning to their dioceses, will use every means to put in force the plans determined upon at Rome; plans which cannot receive acceptance there if not most hostile to the noblest aspirations and dearest interests of the human race. It increases our fears to observe the joy which already animates the priesthood and its numerous adherents, — an immense army, and so much the more formidable as it blindly obeys the commands, whatever those may be, of a single head.

Now what other argument can we use against the new attempts of the old and implacable enemy of all Liberty and all Light, except a strong League, as active and extensive as its own; a sacred League of the liberal thinkers of all nations, who will undertake to oppose, to the blind faith on which Catholicism is founded, the grand principle of free inquiry, and the grand fact of a vast association for disseminating truth.

But when and where shall be convened this noble-spirited League of the best intellects of the new age against the ancient barbarism?

For the place of meeting for the proposed Assembly, the selection can fall only on Naples, which is not only the nearest city to Rome, the most important of the peninsula, and the third city of Europe, but likewise that which has had the glory in every age of withstanding all the pretensions and usurpations of the Roman Court; besides having, in the days of mediæval darkness, and while still a province of Spain, energetically cast out the atrocious tribunal of the Inquisition, which its rulers silently endured for more than three centuries. The time of the solemn meeting we know not how better to appoint than on the same day that the council convoked by the pope will be opened in Rome. Thus the 8th of December, 1869, in the two principal cities of Italy, will be seen contrasted truth and reason with blindness and falsehood.

But, after having renewed our declaration of perpetual war with popery, we do not wish ourselves to present, in opposition to that, a new creed, which would be (to speak frankly) to impose a new shackle instead of the old, but merely the sacred principle of liberty of conscience and the unchangeable laws of morality; not, indeed, of that morality which is derived from one or another system of theology, and has descended miraculously, as averred, from Heaven; but of that morality founded exclusively on reason and the good sense of every man who has become entirely free from the mischievous influence of the priests.

Yet we must confess that a simple profession of moral faith would not suffice to render us strong in the new contest to be maintained by us against our secular enemies; but it is necessary that such deeds should accompany all our words as will prove to the world both the lofiiness of our intention, and the practical utility of our ideas. Therefore, on the same day that the council shall be opened in Rome, — a council whose evident scope is to rivet the fetters of superstition, and to make the world recede towards ancient barbarism, — we liberal thinkers, desiring, before every other thing, the general welfare, material as well as moral, will proclaim ourselves constituted in a Humanitarian Association, with this expressive motto, — "Charity and Education." A new Freemasonry, working in the light of the sun, and extending itself like that everywhere, we will use every possible means to exercise charity in these two forms: —

1. Endeavoring to get work for every one, who, being able to labor, has sought for but not found work for himself.

2. Securing the support of all persons who are not able to provide

for themselves by labor; we regarding no country as civilized where a single individual must suffer hunger.

As to education, the bread of the mind, as important as that of the body, our Association must undertake to make it universally shared; especially that which belongs to primary instruction.

Such, it seems to us, is the work which we are to take in hand, — a work of twofold beneficence, and which is certainly worth all the most terrible war which can be waged against the pope and the papacy. Then we may claim the right to hold to them the following language: We, and we only, are the true disciples of your Jesus, and the true interpreters of the Gospel; we who study them to fight ceaselessly against poverty and ignorance, and thus to destroy the two chief, if not sole, causes of all the evils and vices which afflict and dishonor the world.

We invite to Naples, therefore, on the 8th of December next, all those who do accept, in all its parts, this programme; begging them to send in their adhesion to us without delay, that we may send to them in season a ticket of admission.

And we request all journals truly friendly to civilization, liberty, and progress, to print this appeal entire. Letters should be addressed to Naples, to Conte G. Ricciardi, Deputato al Parlamento, Riviera di Chiaia, No. 57.

BOSTON, U. S. A., Nov. 1, 1869.

The Free Religious Association of America to the Council of Liberal Religious Thinkers that is to assemble in Naples, Dec. 8, 1869.

BROTHERS: — We the undersigned, in behalf of the Free Religious Association of America, and by direction of its executive committee, hereby send to you, in free and solemn council assembled, greetings of fraternal interest and good-will. We have heard the call of the spirit of liberty that has summoned you together; and it has awakened a responsive echo in our own hearts. From our geographical position, did no other cause prevent, it will be impossible for us to be officially represented among you. Yet with our whole heart would we extend to you the hand of encouragement and brotherhood.

The Association that we represent was organized in 1867. We send, with this communication, printed Reports, in pamphlet, of its three public conventions. Its objects, as expressed in its constitution, are "to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit." Its name — "*Free* Religious" — indicates the liberality of its basis, and the

breadth of its aim and fellowship. It allows no dogmatic test to exclude from its membership any person who has its objects at heart. It does not limit its constituency even by the "Christian" name, but aims to be as broad as humanity itself. It is in sympathy with all movements, throughout the whole world, among whatever people, under whatever form of religion, that are inaugurated in behalf of the sacred rights of man. It is organized to work for the emancipation of mankind from bondage to superstition and ecclesiastical authority, and for the promotion of true spiritual progress. It would bring religion everywhere into harmony with reason and conscience, and submit it to the test of practical justice and fraternal love.

We believe, from the evidence of the call in which your Council originated, that you are, under another name, and by different methods, seeking substantially the same great ends that we seek. *Free education*, in the largest and highest sense of the term; *free labor; fraternal sympathy and charity*, — the principles conveyed in such a motto, faithfully applied in all their length and breadth, may be confidently relied on to regenerate the world.

Therefore most heartily do we congratulate you on the fact of your meeting, and on your contemplated organization. We congratulate Italy and the world on the new hope for human rights that dawns in your movement. We congratulate the cause of religious liberty and practical righteousness on the help that may rightfully be expected from your associated action.

We cannot doubt that your movement will prove a powerful aid in liberating men's minds and souls from the degrading shackles imposed by the papacy, and in educating people to a safe trust in the divine voice that speaks through their own reason, conscience, and spiritual aspirations. Even here, in this land, we feel the baneful shadow of the Romish ecclesiastical despotism. The ignorance which it fosters renders many of our citizens the easy dupes and tools of intriguing politicians. The submissiveness to priestly authority which it enforces makes a mischievous demagoguism possible. The Jesuitical arts which it encourages open the way to corrupt and dangerous political combinations. Its claim to the entire control of the education of the young within its own domain threatens to destroy the utility of our free public-school system. And its principle of the supreme spiritual sovereignty of the pope, denying, as it does, our cardinal doctrines of individual independence and of self-government, is directly antagonistic to the spirit and form of our democratic institutions. We, therefore, cannot but be interested in every movement that promises to hasten the re-

moval of this marvelous practical *anachronism* of the nineteenth century.

Surely, this barrier to the world's civilization and progress must be removed. The truth must win at last. Priestcraft and superstition cannot always tyrannize over the souls of men. Reason shall come to its throne. Mankind shall yet be free ; free to seek and acknowledge truth wherever it may be found ; free to labor, irrespective of distinctions of class or race or sex, at whatever honest work their hands or brains or hearts can best perform ; free to believe and worship according to the dictates of their better thought and conscience ; free to enter the path of individual culture and development, and to advance towards the achievement of that grand destiny of which the prophecy is given in every human soul.

But, before this universal freedom can be gained, a vast work is to be done, — a terrible battle is to be fought. Human effort must co-operate with the divine forces that are working for this end in the natural progress of history. And Italy is to have a noble part in this contest ; a part worthy of her ancient renown, and of the fresh hopes and enthusiasm that animate the believers in progress among her present people. Rome, the natural capital and the historical synonym of Italy, was once the military and political mistress of the world ; then its ecclesiastical mistress, — which she still claims to be. The world now waits impatient to acknowledge and grant a still higher claim. Shall she not yet become the queenly champion of the world's liberties? The people of all nations, proud of her honor, press forward to bear her on their shoulders in triumphal procession to such a *tribuneship*. And from the skies bend expectant the great shades of her historic heroes, — the famous men and women of her old classic days, an innumerable company of her Christian saints and martyrs, the shining host of her mediæval apostles in science, art, philosophy, and reform, — eager to place upon her brow, with more than the ancient glory, the crown and seal of her new office as defender of the sacred rights of universal humanity.

That your contemplated association may help thus to instate Italy, with Rome once more as the centre of its national life, in the van of the struggle against error, vice, and despotism, we most earnestly hope and believe. May you be united, strong, courageous, free ; showing to the world how liberty may be combined with reverence, charity with vigor, self-confident prowess with self-forgetful devotion.

Heartily wishing that your deliberations may proceed in harmony, and be crowned with abundant success, we subscribe ourselves,

Most sincerely your friends and fellow-workers for truth, right, and human brotherhood.

OCTAVIUS B. FROTHINGHAM, *President.*
WILLIAM J. POTTER, *Secretary.*

Two of the speakers before the Free Society, at Florence, Mass., have been John Weiss and Horace Seaver, the editor of the "Investigator." We hear that these gentlemen, who, in some respects, stand at opposite poles of thought, were heartily received by the people there. It does not follow that all or any were indifferent to the issues presented. But all had an interest in passing a quiet hour under the lead of an honest, intelligent mind; for what else could they, as practical people, desire more than the benefit of such an experience? To hire a man to "preach" what they themselves already know; to listen to one whose mind has been worn threadbare in old and familiar ruts, — would that be a profitable expenditure?

IT is to be noticed that, notwithstanding the tenacity with which evangelical and liberal Christians continue to hold to the idea of a church, there is, on all sides, a gradual forsaking of church edifices for the theatres and public halls. And the tone of the "preaching" is greatly changing. The leading man the evangelical people of Boston have put forth this winter to proclaim "the truth," from the platform first consecrated by Theodore Parker, — Rev. W. H. H. Murray, — gave, on the occasion of his first discourse, almost as much satisfaction to liberal and progressive hearers as he could have done to his own flock. Many have come to regard Mr. Murray as one of the foremost of the liberal preachers in Boston, and think the city can well spare a Hepworth in exchange for such a man. Mr. Murray, to be sure, shows the marks of a mind in the first paths of transition. He believes there is a present meaning in the old phrases, which compels him to retain them. But the meaning he usually brings forth into the light is, as we judge, something wholly different from that which lay in the mind of the Orthodox world a half-century ago, and tallies closely with what, as we have observed, is the drift of our modern religious Radicalism.

It is certain, from his recent discourses, that Mr. Murray will not invite the Rev. Mr. Earle into his pulpit. "A man," he says, "who endeavors to frighten his hearers into saving their souls is a disgrace to the ministry." Mr. Earle ought to ponder this declaration. It should be placarded on the door wherever he conducts a "revival."

It is frequently asked, — and Father Hecker is doing very much of that sort of questioning at the present time, — "How shall unity be obtained from this jargon of conflicting opinion?" The question is asked in order to affirm, afterwards, that there must be some outward, visible, omnipotent, infallible Authority. In the first place, unity of opinion is neither possible nor desirable. Mankind show, at any given time, different stages of development. All that is profitable to attain is growth. Infallible authorities, which put an end to inquiry, outrage the human intellect and conscience. We want a unity of sentiment, — a single purpose animating all minds to possess only the truth. Such a unity proscribes personal dictation; invites each mind to open its own windows, and behold the day. And this is its fraternal and peaceable force.

To-day we witness anew the division of the two systems. From the authority of a special revelation, from the authority of an ignorant and scheming priesthood, from all the authorities of a self-instituted Church, with its pope, bible, or pew, an appeal is to be made to the authority of Right Reason. Popes, bibles, bishops, pew-owners, shall be left behind in the outer darkness.

Of the Lowell lectures in Boston this fall, the course by W. H. Channing, on "The Progress of Civilization," is to be regarded as of chief interest. No man was ever animated by a more disinterested spirit, or freer of all local prejudice. The amount of information he brings out in each lecture surprises; while his ability to deal with his topic, handling so great a variety of material, shows him to be master of the art of imparting knowledge. He packs the hour even-full. We heard the first two lectures

on Egypt and China. The whole course is twelve. The character of the ancient civilizations are worthy of grave consideration in America. We may, in due time, discover that much of our boasted "progress" is but a scramble to regain somewhat that has been lost; that our comparatively modern "divine revelations" have to compete with wisdom older by many thousands of years. This bringing together of the early religions for comparative study cannot fail of a salutary effect.

A METHODIST journal, commending the letter of Père Hyacinthe to Felix, Bishop of Orleans, which concludes with the assurance, "I remain, in Jesus Christ and in his Church," remarks, with a touch of prophecy in the words, as follows: "If he cleaves to Jesus Christ and his Church, he is safe. Efforts will be made to seduce him from this allegiance. Will he stand fast? Let all Christians pray for him, that his faith fail not." We have great respect for Père Hyacinthe, and doubt not he will manage well for himself, without advice. We do not pray that he may stay where he is, or go elsewhere. His own words to the bishop are a guaranty of his integrity. "I accept neither the reproaches nor the counsels addressed to me. That which you call the commission of a great fault, I regard as the fulfillment of a grand duty." We are content to have him remain "in the Church of Christ," or out of it, on such terms.

IN his second discourse at Music Hall, Mr. Murray gave his ideas of the "peace" that was to come in Boston, — a fellowship of all parties on the basis of *feeling*, not of *opinion*. He predicted a union of Unitarians and Trinitarians, and at no distant day. He reminded his Orthodox friends of the character of early Puritanism, of the times when the motto was, "Believe as we do, or take the consequences." (A motto, by the way, which reads very much like a text from the New Testament.) All that was changed. A revolution had been accomplished, and Boston was pledged to religious freedom. The time had come, not to ask what a man believed, but what he did, or what he was disposed to do for the benefit of mankind. After talking in this

strain, Mr. Murray said he knew that much of the opposition to such a union would come from the stiff Orthodox part of the community. But he thought that there was such a thing as standing up so straight as to fall over backwards. Opposition from no quarter would be of any avail. Unity and peace on the basis of a common desire to be pure and helpful were things already dawning upon us. We cannot think Mr. Murray was quite justified in anticipating such a result by a return of Unitarians to the ancestral (Orthodox) faith. And we should not be surprised if some of his Orthodox supporters were a little mystified, and feel as though he were leading them into the "liberal" camp, where, in theory if not in practice, the motto he has adopted has long been conspicuously held. Not *opinion*, but *feeling*, was the earliest Unitarian creed. But *opinion* — notwithstanding Mr. Murray intimates that those who affirm this do so in their ignorance — has, as all the world knows, been the entire sum and substance of all that may be termed distinctively Orthodox. In abandoning that position, we shall not look for so earnest and naturally uncompromising a man as Mr. Murray to halt in the limitations even of our so-called Liberalism. When he praises good Unitarians for looking wistfully towards the old landmarks because they see that their present position is on the high-road to radicalism and infidelity, we suppose, — in view of all he has previously said, — that we must regard it as a slip of the tongue, or temporary lapse. For really, if *feeling* and not *opinion* is the basis, Radicalism and even confessed Infidelity ought not to be slurred.

MAY it not be possible that our good friends of THE RADICAL misunderstand the meaning of the term "religion"? They seem to us to make it signify reason, goodness, humanity, — just what we believe in; but we see no religion here, for *that* means a system of faith in the Bible as a divine revelation, and a worship of a supernatural and personal God as the creator of the universe. We have no such faith, and do not render any such worship. Therefore, we do *not* believe in religion, as we understand the meaning of the word; and we think, that, scripturally and also philosophically speaking, we are about right. — *Investigator.*

John Stuart Mill says there may be "a religion without a God." If this mean that one may be religious without a specu-

lative belief in God, we quite agree with him. Religion is not in its primary character an opinion, but a virtue, an elevating energy. He is religious and a worshiper who is devoted to goodness, vowed to it, heart-bound to it without reserve. It is quite possible that one should be so, and yet be, *in opinion*, an atheist. We think that such a one reasons badly. If there is not a creative or productive goodness at the root of the universe, so to speak, how should goodness appear as its result? How should there be development from nothing? How does that come out which is not in? We argue a universal productive power, which, since persons come of it, must have a character equivalent to personality, though without individual limitation. But this argument belongs more to theology than to religion. We emphasize the latter, and in its primary character of an elevated and elevating energy. Orthodox Christians and "The Investigator" agree, on the contrary, in identifying religion with a particular scheme of theology. In our judgment, there can be no pure thinking on either side until all that is well got rid of. Hence the position of THE RADICAL. Our aim is *the culture of character.* What is not pertinent to this aim, we find it easy to leave aside and forget.

ADDRESS BY LUCRETIA MOTT. — Lucretia Mott recently delivered an elaborate address to the Twenty-eighth Congregational Society at Fraternity Hall. The attendance was large, every seat being occupied.

The speaker commenced by tracing the progress of advanced religious thought from the time of Buckminster and Dr. Channing until the present day, giving a sketch of the origin and growth of the great Unitarian movement. She described the direct and indirect benefits resulting therefrom, and showed how much it had done to emancipate the mind of man from the more gloomy superstitions of the past. Frederick Foxton was the first preacher who clearly announced that the divine inner light ought to be regarded as superior to mere external forms and creeds. Truth should ever be taken before authority, and not authority before truth. This was no new doctrine; for it had, in fact, been emphatically proclaimed by Jesus. She would not be understood as wanting in appreciation of the blessed truth and inspiration of the Bible; yet she could not honestly speak before them without stating that the

time seemed to her to have fully come when people ought to make no more distinction in reading the Bible than any other book, and that they should judge of its defects and shortcomings wherever found, and not take the examples of the ancients and of a barbarous people for imitation. Truths were found scattered in the Bible from Genesis to Revelations, but people must be careful not to venerate error and wrong because found there. In the great reformatory movement of the day, and in the antislavery movement, the Bible was frequently set forward as an obstacle to the truth. She exhorted them not to be always dreaming of the time when the millennium would come; but to use earnestly their efforts at the present time to bring about a better state of things, when violence should no more be heard in the land, and wasting and desolation in its boundaries. Had not the removal of slavery confirmed the faith of many that other mountainous evils might be removed, and war entirely cease? More liberal religious views laid the way for a more practical righteousness than the mere theological professions of the Scribes and Pharisees. This practical righteousness did not mean mere abstinence from evil, but a resolute fighting against it, and an energetic pursuit of good; in uplifting the poor and lowly, and in the holding of far higher ideas than that asceticism which came from a monastic age. She sometimes avoided the term "Christianity" because it was so often regarded as referring to external rather than internal salvation. The protest against land monopoly, the demand for the reduction of the hours of labor, and for giving to labor its share, all indicated that men were coming to understand the ancient prophecies of the Bible. They should not regard their faith as being drawn entirely from the Bible: they should show faith by practical righteousness in the present. After incidentally alluding to and eulogizing Charles Sumner's paper on the "True Grandeur of Nations, she stated that the great cause of woman's rights was surely gaining strength, and on the way to fulfillment. She then proceeded to argue that freedom of thought was necessary to happiness and true freedom of life. Dr. Channing's prophecies of the approaching brotherhood of man were coming to be fulfilled, that right and truth were beginning to prevail over wrong and error. With the will to make a better world, the power would come; and mankind could say to each mountain of wrong, "Be thou removed," and it should be done. Reason and religion must go together. The national legislature would be corrupt, mercantile relations would be full of fraud, and gambling in stocks would continue, so long as their faith was merely theological, and not dependent on good works. She then descanted on the necessity of absolute toleration of

all sects and opinions. She then gave her interpretation of the divine mission of Jesus, and asserted that it had been misconceived by the ignorance of his disciples. While the sternest self-denial was needed to counteract the torrent of vice and conventional luxury, yet she wished religion to be stripped of its gloomy theological dogmas. We were not yet clear of the ignorance and asceticism of the past, and had not yet brushed away the cobwebs which surrounded us. When they prayed, let them enter into their closet, and pray secretly; and their Father, who heard in secret, should reward them openly.

THE following is from the "Boston Daily Advertiser:"—

Mr. Weiss gave the first of his Sunday-evening course of lectures last evening. The subject was, "Moral Ideas in Nature and in Man: the true mutualism between the two." The lecture showed, far more than most of his lectures, the rare and varied gifts of the speaker. His analysis of the popular and conventional love of nature, that exhilarates, but arouses to no deeper life, was searching: his satire of the shallow, affected, and rhetorical admiration of her, — of the way watering-places have of being literary and archæological about her, — was sharp and delicate. He was tender and reverent in his showing of the truly religious lessons of nature, the unity of law, and the paternal love of God: and he was grand and eloquent in his laying bare of the barrenness and insufficiency of worship founded only on the vastness of creation, on great space and large numbers; for these measured, not the greatness of God, but the narrowness of human vision, and the feebleness of human bodies. The illustrations with which he "served his thought" were exquisite in fitness and in beauty; and single lines of description made his audience wonder anew at the music which Mr. Weiss puts into his spoken words.

LECTURE BY MR. WEISS. — Rev. Mr. Weiss gave the second of his new series of lectures at Fraternity Hall, Sunday evening, Nov. 7. His subject was, "Constancy to an Ideal." We are able to give but an outline of the discourse; which was sparkling with brilliant points, and rich with illustration. The Ideal, he said, is not a phrase in high repute among practical men, who suspect it of excusing some immediate incapacity; but the influence which imaginative expression exerts upon a people is undervalued because it does not enrich the instant, but passes into the temperament by absorption, and appears at length in quality. Men cannot wait for that. There is work on hand

that is to be done with what quality that exists, or not at all. There are two kinds of the Ideal: one tends towards expression; the other animates all kinds of labor, and secures results. There is some ideal stimulus in every kind of work, none the less definite because the worker appears to be unconscious of it. A gang of men with sledge-hammers go fastening ties westward towards a golden gate. There is expectation in every stroke: not a man of them but proposes to arrive somewhere by that track on which he is hammering. Family bonds, affection, independence, enlargement, — these invisible yearnings give the gold-glimmer to his Sacramento. He is an idealist while he is faithful to his work. There is no such ideality on earth as that which compels a nation to expand all its powers of intelligence, and to arrive eventually at the rights of man.

Something is to be overcome whenever the ideal road is traveled. The effort may be stamped with the coarsest realism, but the ideality is in the effort. Here Mr. Weiss spoke of the training for nations as for individuals, which consists in overcoming something, no matter how physical or how remote in character from the future issue; and cited as an example the Dutch people, who began as a poor Frisian race, up to its knees in the marshes, and in continual conflict with the Northern Ocean. For centuries they appeared to be doing nothing but building and repairing dikes, when really they were constructing a national will and persistency which was a dike for tyranny to lash in vain. By keeping out the water, they trained themselves to keep out the more insidious tide of bigotry and spiritual death. So a man's will strengthens in overcoming obstacles. A man cannot come out of a real conflict without feeling an exhilaration of his whole mind and heart. He has asserted his indviduality, and has become a man among men.

There is no real difference in all the labor which is performed. Constancy, everywhere the same, is the element which makes all work substantially the same, and we may suppose that all the labor of human hands and brains is resolved by the spiritual chemistry of the Creator into simplicity and elemental identity; just as all human vice, analyzed at last by the divine impartiality, is selfishness. Poets and men of expression have not monopolized the ideal. We must be poetical enough to detect it in the moral uses of the ordinary life we lead. The real ideality is hid in persevering against the most humiliating and prosaic conditions. Young people must learn that their creative and inspiring impulse is not derived from high art, but from accommodation to low requirements in a high vein to make them seve, to extort from them such exquisite tones as the Russian did out of his bits of wood cut from

different trees, till he converted the forest into an harmonicon; and that other obscure inventor who coaxed a heap of various stones to yield up its separate notes, and to fall into place in perfect octaves.

In the struggle for life and for moral promotion, we arrive at certain points where our greatest danger threatens us. It is that of being content with arriving. The best and most aspiring of people are apt to have their Plains of Capua where they linger to make a luxury of their successes, or to recall the dates and circumstances of their beautiful hours and high-minded feeling: but the past is dead, — all its actions have fallen off; they did duty like leaves, for the season. If a man rakes his dead leaves together, it's a poor and thin compost that he makes. Pass on: only boys like to hear them rustling as they scud through on purpose to stir them up. Men are not made for such reveries.

There is a dark side to this: a mortified and discouraged person will recall vain struggles against certain evils, — against drunkenness inherited through generations; against avarice, the bequest of money-making ancestors. This idea of inherited evil Mr. Weiss developed with great power and pathos, and then said, Is it remorse, is it consolation, or is it despair when the latest representative of these besotted exemplars says, "They took care of the pennies, and now the pounds are taking a sarcastic care of me. Their small profits are my great undoing. They fastened this rag-picker's wallet to my back; and told me that the world was my gutter, for me to farm. I rake it; and, the heavier and more intolerable grows my pack with the findings I jerk into it, the closer it clings around my chest and heart. Will death undo this accumulation of so many sordid minds? Will the soul, that has been bent double by the stooping of so many upon it from the past, shoot up to its true stature in the kingdom where the dollar does not reign? Welcome the hour that may put me where a man cannot take a dollar in exchange for a soul!" The ideal of manly goodness never leaves us, but in many a case its continuing becomes tedious as a dream. Some of the most finely organized people, advantaged by good fathers and mothers, who have been long dead, never forget, that, when a good past culminates in a man, it is the consecrating of a temple that has been long building: still they fall into heart-broken moments of stupor, flatness, and inanity. The body has its dull days: but the mind also has its unhealthy tricks; the worst of which, among fine people, is the trick of letting society do all their living for them, the deficiency of no great purpose, of having nothing dependent upon self-sacrifice, not one beggar of a cause to feed, not one breast of a

challenging truth, in which to flesh the sparkling sword of the ideal, that it may draw the blood of heaven, and rejoice to have its sparkle thus quenched, and its holiday edge worked down to reality. Then there is the trick of indolence, tethering fine powers to a peg, so that they browse around, eat all that is succulent within their reach, and look through a rail fence at the arrival of the gods. I say to all who have such regrets, "Burn your ships; and dare to meet, by this one resolute rejection of the past, all that you dread, — the whole, palpable, solid difficulty that lies before you."

Mr. Weiss closed his lecture by saying that our partial experiences contain the history of souls not yet completed. They are guaranties given to us directly by the divine imagination, the earnest of the spirit, that the whole plan must include all the time and opportunity needed to fill out the spiritual form. Eternity is in pledge to our successive disappointments. What do we care for the expense that this spendthrift, our good-will for God, subjects us to! If anything is to be melted for a beautiful casting, men keep the flame up, and throw in all the fuel in the neighborhood. Bernard Pallisey, after twenty years of vain attempts to create a white enamel for his pottery, found nothing left but his house and fences. The palings were ripped down, and forced into the furnace: the enamel had not melted. There was a crashing in the house; the wife became loud in her reproaches; Bernard was breaking up the tables, and carrying them to the all-consuming fire; still the enamel did not melt. There was more crashing: Bernard was tearing up the floors for firewood. Frantic with despair, the wife rushes off to raise the town against him. She wanted boards and lodging: he wanted his idea. And, while she was gone, the anxieties and poverty of twenty years flowed in the clear coating that became the rage of kings and connoisseurs. Throw everything, he said, into the fire of the ideal, — the incumbrances of society and pleasure, the frivolous amusements, the small talk and idling, the conveniences that make our life a curse, the ornaments that dress us in a weight to crush us to the dust. Throw fruitless regrets and memories, and all the things we are most vain about, into the devouring flame. We are clay in the hands of the potter. Let all our rubbish melt to make it impervious to the weather, not subject to decay, much sought for by the king.

Charles G. Ames is giving Sunday-evening lectures in the hall of the Mercantile Library, San Francisco. He opened the course with "The Coming Man." His subject following this

was, "Will the Coming Man have a Religion?" A report of his first lecture closes as follows: —

The coming man will be nobler than the man of to-day; for he will have a free woman for a mother, and a free woman for a wife. The very skepticism which asks questions is evidence that the light of the Lord is shining more clearly in the human mind. Stupidity cannot ask questions: timidity dares not. The coming man will have his eyes open, and will do his own thinking. He will have no use for a priesthood whose business is to whitewash old lies with respectable sanctity, and "make dead folly seem like living truth." Progress ought to be a personal matter: being personal, it becomes general. What contributions can we of this age make to the coming age? It is said that children born of improving parents are better than their parents, and that children born of parents that are declining in character are worse. However this may be, we cannot doubt that it is in the power of the present inhabitants of the earth to set influences in motion which shall bless all who come after. This forward influence can begin in our hearts at any time. A sweet and earnest consecration of our lives to truth and goodness to-night will make it certain that the world will be better to-morrow.

From the second discourse by Mr. Ames we clip as follows: —

Often the man who recites the Apostles' Creed every Sunday, and believes every word of it, is no whit better than the man who neither recites nor believes. Are not our cities full of men who are diligent at prayers and confessions, who keep the fasts, and who would fight to the death for creed and Church, but who hate their heretic neighbors, stone Chinaman, roast negroes, and plunder the treasury? . . . We have discovered life! Is there not more where this came from? Can we ever conceive of the supply being exhausted? Does not the cause remain ever fresh, new, creative? Yesterday, dry twigs in orchard and vineyard; to-day, golden apples and clustering grapes, — miracles ever bursting into visibility; ourselves the greatest miracle of all. But all the life we can see or dream of, from mosses or animalculæ up to the populous worlds of angels, all is only a ripple on the surface of an unbounded, unsounded sea. The sea must be there to make the ripple. O man! you are a hint of God, as the wave is a hint of the sea. There is a deep and holy gladness for us. If you choose to be matter-of-fact, what fact is surer than that all things are given to us from an

unseen hand? You ask a word of God, — a revelation. Yes: it is our greatest want. But why —

"Cross land and sea
To find what long ago had come to thee?"

You are a word of God. All things speak for him when we have ears to hear. What do you expect? Will he speak in English, German, Greek, or Hebrew? Will he write with ink or graver's tool? Will the letters blaze on the sky? Word of God — where is it to be found? Let an old prophet answer: "The word was as fire shut up in my bones." . . . Let us make America a holy land, by banishing all our idols, and welcoming the ever-present God. Let us honor our bodies and souls as his living temples. Our highest thoughts — they are the holy mountains. The light that shows us our way, our work, our woe, our need, — that is the Sun of Righteousness. The truth which reproves and encourages — that is the voice of the Eternal. The permanent sense of the true and right — that is the foundation.

THAT woman should have the franchise on equal terms with man, we cordially agree. But we hardly anticipate her advent in the political arena will bring in the long-expected millennial glory. Yet we shall not grumble if the result be what she herself in these days is so confidently predicting. Mrs. Julia Ward Howe recently discoursed, in St. Louis, as follows: —

I hope that the new activities opening out for women are to lead to a dispensation of peace and love. It is this hope that makes me unwilling that women, with the prospect of free speech and free action before them, should forestall either by impatient words or petulant actions. Slavery has always justified revolt, and oppression has given a sanction to the red record of revolution. To wound another in the death struggle for life is simply self-defense: to stab in cold blood is murder. When we were held in bondage, and might not utter our distress without jeoparding our respectability, a desperate phrase, a frantic cry, the last remonstrance of despair, were the only language allowed us. But now, that we may come out of separation and seclusion, and sit together in heavenly places, temperance and moderation become us. For the great world has paused, in its buying and selling and managing, to say to womankind, "Thou art permitted to speak for thyself." Now, then, that we may speak, let our first utterances show that we know how. When a child comes late to the dignity of human speech, it is usually

remarked that its silence has been a study of its conditions. Instead of the immature syllables of babyhood, he utters words and sentences as they should be. Let it be thus, I pray, with women. We have been kept long in the nursery. It had been undetermined that our abilities did not transcend its limits. But now we are to come and count with the grown people, and it is becoming that our words and thoughts should prove to be of the grown sort.

I find, in woman's past and present exclusion from the professions, a fact nearly akin to her former exclusion from the stage, and to her present exclusion from the choirs of Roman Churches, where the masked voice of our artificial soprano replaces the accents of true womanhood. Much as I shall value, for the individual, the extension of sphere and opportunity, I shall value more for the State the extension of active co-operation in the administrations of its trusts. I shall hope, that, in the arena of public as of private duty, woman will supply what men have left wanting.

The attitude of reverence is, in all professions, most important, as preceding the attitude of authority. "Not as though we had attained," says Paul. We shall hope to find more of this fine reverence in women than in men, though in either it may prove a rare gift, and to see its presence multiplied by her representation. "The fear of the Lord is the beginning of wisdom." The common-sense application of this is reverence for the unknown, reverence inciting to effect, not discouraging it; leading us to woo truth as a noble bride, not as an impossible fairy.

I cannot believe that in the department of theology women will increase the supply of sermons without either soul or sense, temples of phraseology, ravings of blind bigotry, haughty assumptions of absolutism, which form so largely the staple of the pulpit. The practical sense of women will not allow them to do this, while their sympathetic natures will not allow them so to abuse the esoteric and exoteric distinctions as that they shall seek, more and more, to give the unexplained letter of doctrine and tradition to the people, keeping the inner interpretation for themselves. I shall further hope that their practical morality will not allow them to embrace the clerical profession as a mere avenue to bread and preferment, praying and preaching in stereotype, where no natural gift demands the expression of prayer and of sermon.

I shall hope that woman, admitted to the practice of the law, will not wrest the instruments of justice to the uses of injustice, nor give to the engines of morality an employment re-acting against the authority from which theirs is derived. For what she might have done in past

times, with her narrow opportunities and partial culture, I cannot answer. But for what she will do, when the education of the sexes shall be equalized, I am not afraid to stand sponsor. In the future, no fugitive-slave bill, no ordinance of secession, will emanate from womanly legislation. The true antagonism of society is between man and man, and here woman will come in as the peacemaker and conciliatrix. Where men find a reason for disagreement, she will find a further ground for peace. Hers shall it be nobly to bring forward and sustain the ground of the common humanity that bears us all, and to keep in sight that final unity of our main interest which lies beyond the immediate occasions of difference.

MR. HARRIS thus discourses in his "Journal of Philosophy:"

The stage of apprenticeship in Philosophy ends when the novice has found some statement of the Concrete First Principle which he can accept as intelligible and exhaustive. Up to this point, whatever position he has taken has proved defective or partial, and has had to be replaced or amended. His highest statement held good of only one side or phase of the world. Hence he has always moved round in the circle of dogmatism; *i. e.*, he has uttered *opinions* only, and defended them *by* opinions only. Over against *his* opinions others have set up their own; and all these have had the same right and validity, for each opinion was partial, and contained only one phase of truth. There was no necessity, no exhaustiveness, in any of the views taken.

But the stage of Insight and Reason begins with the perception of the True Concrete Principle in some form or statement. This is, however, *only* the beginning. For, although here ends the "Apprenticeship," the "Journeymanship" is long which follows.

The First Principle must be actually applied, and all objectivity must be dissolved by its touch, before the "Journeymanship" ceases. But the objectivity is *produced* by the same activity that dissolves it, and hence the "Journeymanship" is an eternal process. Man must solve Nature and Spirit by the First Principle. The dualism ("*Maya*") of EX-ISTENCE must be *com-prehended* or grasped together. The "*Maya*" of THOUGHT must likewise be destroyed, and this is the first task. All the abstract categories, concepts, and principles or "laws" of the understanding must pass through the fire of the dialectic; *i. e.*, they must be measured, tested, by the True First Principle. This procedure constitutes what Hegel calls the Science of Logic, or others call Pure Science: the Aristotelians call it *Πρώτη Φιλοσοφία* ("*Prima Philosophia*").

In this science every abstraction that may be set up as the First Principle is investigated, and its limits truly defined. Every inadequate concept is shown to involve some presupposition which on final examination proves to be the True First Principle. Spinoza's Substance, for example, is shown to presuppose Self-Activity, or "Subject-Objectivity," as the Fichtians call it. That is to say, the True First Principle is not substance as lying back of Intelligence: but Reason, as self-conscious Being, is the only persistent substance of the universe; all else, whether called *matter*, *cause*, *force*, *effect*, *law*, or what not, being mere partial phases of The True Existent.

The True First Principle, which Hegel knows under the name of Idea (*Idee*), and Aristotle calls *νοήσις ἡ καθ' αὑτήν*, or *ἐνέργεια ἡ καθ' αὑτήν* (which the scholastics translate *Actus Purus*), is God as Self-Conscious Reason. Subject and object of himself, Nature is his product as creator, and the world of progressive intelligent beings is his image. This statement is odious to some who style themselves "scientific," for the reason that they are still obliged to be on the alert lest their dogmatism fall back into the mere implicit faith of Religion, — an issue to be guarded against with all caution. But the strictest and severest logical procedure, followed out to its result, will inevitably lead to this Concrete First Principle, — the Recognizing Reason. Mechanical cause (Matter) presupposes dynamical cause (Force), and this again presupposes Final Cause (the Ideal totality) as its condition; Final Cause presupposes Free Intelligence — self-determining and realizing — as its condition; and this presupposes only itself, and hence all dialectic ends here at the First True and Concrete, the Highest Principle, and this PERSONALITY.

The Speculative Philosopher must, above all things, learn to recognize this Principle under the myriad forms of expression which deep thinkers have used for it.

"THE SAN-FRANCISCO CHRONICE" is responsible for the following: —

The skepticism of the age has even penetrated to India. The Juggernaut festival proved a failure. No one was willing to have his head smashed by the wheels of the idol's car, and the infidels even left the car sticking in the mud.

A NEW sect, calling itself simply "The Church of Christ," lately held its annual conference at Worcester, Mass. It is Orthodox in its

faith, but requires of members only the acceptance of the New Testament (not the Old) as the rule of faith and practice. Their preachers reject the title of "reverend," which they say belongs properly to no human being.

THE following we clip from the "London Daily News:" —

CHILDREN'S BOOKS.

To the Editor of the "Daily News."

Sir, — Allow me to thank you for calling attention, in your leader of yesterday, to the article in THE RADICAL upon children's books, and for your very judicious remarks upon this subject. I think that all your readers will agree with you when you say that the question mooted is one of far wider importance than the little fable referred to by Mr. Winthrop. This gentleman's line of argument appears to be that we have progressed in everything except our literature, which still retains its original barbarisms. But can we outgrow our literature? Can we outlive the stories and fairy tales which have been handed down to us for generations? I think not. The tales which gladdened the infancy of our grandfathers, and under whose influence we shuddered in childhood, will still, in one form or another, strike terror into the hearts of our grandchildren. My reason for making these assertions is that these fables not only serve as the groundwork of our nursery fictions, but they are a part of our folk-lore, the remains of older and wilder traditions, whose origin is often lost, but which will continue for ages orally to delight and terrify the young. The charm which Mr. Ruskin throws round every subject which he handles vanishes too frequently at the touch of sober reality and practical common sense; and when he talks of a child unable to distinguish between right and wrong, and of warping the once fearless strength of its unsullied virtue, we are led to pause, and think whether the model of innocence and purity he sets up as the type of childhood is indeed the child we daily see around us. Far be it from me to wrest from him this creature of his fancy, and do not deem me a monster and a misanthrope of the worst kind; but I am inclined to doubt the sinlessness of childhood, and to set down the notion as one of those poetical fictions to which we all too fondly cling. I am dearly fond of children, and have watched and studied their characters; and I have come to the conclusion, that, with an artless simplicity very often which almost misleads us, they are guilty of constant little acts of selfishness, of deceitfulness, and, as far as their small minds go, of positive iniquity. The painters and sculptors of mediæval times did not dare to take from childish models more than the head and shoulders to form their cherubs; and, if we desire perfect innocence, we must look for it before the child begins to use its reasoning faculties, if not its discerning ones, before the stories of its nurse can do more than lull it to sleep.

When you say that the general run of children are not able to realize the horrors related in their story-books, I agree with you only so far that they

do not realize them as we should: but I am convinced, that, in youthful brains, the shadowy fate of the naughty, the idle, and the profane, becomes a source of perpetual misery to delicately constituted children, and of constant fear and dread to the larger majority of the young. The proper literature for the child is no doubt that which paints and describes children as they are. It is needless to distress and perplex the young mind with trouble and misery of which it will only know too much in later years; but it is equally a mistake to convey to the child unreal notions of superhuman children "who die young," or of naughty children who are visited with impossible punishments. The life of childhood is, thank Heaven, in most cases, a happy one: such should childhood's books make it. I am not quite ready to admit that the fairy tales and mythology so often met with are fit food for the young. I will leave them with a protest. But my chief object in writing to you was to point out what I consider the proper way of dealing with our folk-lore, — namely, to modernize it; that is, to accept as a necessity the outlines of the well-known fables, and to fill them in with characters drawn from men and women and children of the present day. To show how admirably this may be done, I would refer your readers to the writings of Miss Thackeray. Here you have the old, old stories of Jack the Giant-Killer, Red Riding-Hood, and all our nursery favorites, in a form not only attractive, but free from the sensational elements most likely to injure the minds of children. Let those who are abler and wiser than I am lay down and devise a system of nursery education and nursery literature: but let it be clearly understood and acknowledged, that, however harmless sensation may be to the adult brain, it is mischievous in the extreme to the child; and let childhood's books convey to children a true notion of childlike life.

I am, etc.,

South Kensington, Sept. 17. GILBERT.

THE Positivists have recently held a social meeting in New York, at which the new Philosophy was talked over as to its teachings in regard to a Supreme Being. The "Sunday World" of October 24 reports nearly three columns of the proceedings, from which we give below liberal extracts. The first speaker, being introduced, spoke as follows, and at greater length.

MR. PRESIDENT, LADIES, AND GENTLEMEN: — The words, "The True Supreme Being," on the card that invited us here, brings up the most momentous and most necessary question that the progress of time has put to the present age. What is God? Is not the prevailing notion of God a gross illusion, without substance or reality, or influence upon the practical lives of men? What God does science really leave to us? and what relations have we, or can we have, to that Supreme Being? First, note and acknowledge the fact that the mass of our people have no clear idea of any Supreme Be-

ing whatever. The anthropomorphitic God of their childhood has vanished and they are hunting up his substitute in natural theologies and philosophical dictionaries. Science has slain the Person they and their fathers worshiped as a living reality, and left them, in Bible phrase, without God, and consequently without hope, in the world. Modern science and philosophy is only that of "the conditioned," "the relative." The Absolute, upon which it is conditioned, and to which it relates, is lost. A universe without a sun! Conceptions that have relations to one another, but nothing as a whole to which they relate! We are floating in the stream of time like dislocated *debris*, — parts of buildings here, and parts there; but no completed unity possible. Our scientists classify fishes and bugs, and measure the heavens and the stars; but, after all, what does it amount to? Little more than a game at chess, because there is nothing by which their conceptions can be united as a completed and useful whole.

This godlessness is the dry rot of our science; of society; of our thoughts, feelings, and active life. But think not, because the trouble is that we have lost the God which formerly we conceived of clearly, that the same God can return to us again. The objective personal God is gone forever. Never again will Adam hear his voice in the garden, or mark his steps by the river's side; nor Moses gaze with awe upon his hinder parts. You know how this once real intense, and powerful personal conception has been dissolved. Greek metaphysics, the extended humanity of the Roman empire, the middle ages, and modern science and criticism, have all conspired to leave us nothing of this God but an etherealized gas spread throughout substances, a useless and powerless ghost of the universe! But modern science is really becoming cruel to this ghost. From Kant to Hamilton and Herbert Spencer, it has gone harder and harder, until the great unknown has become the absolutely unknowable. This is even more cruel than the old leaders of science. In old times, natural science was represented by Epicurus and Lucretius; but these men banished their gods into some happy elysium, where, although they did not disturb humanity at all, they spent their time in the enjoyment of their nectar and all possible pleasures of life. Both ancient and modern natural science agree in excluding God from actual and voluntary control of human affairs. This is practical atheism. Thus atheism is at once the result and the despair of modern science. For note, that, without a God, there can be no religion; without something to hang upon, there can be no conception of binding together in man or in things about him. Yes: the dreaded verdict of natural science is, that no religion is possible. She brings us several links, but no chain. That is the silent and often avowed conclusion of our chief scientists. You remember that at our last meeting we had before us a distinguished professor, the friend and pupil of Professor Huxley. To the question, "How does the scientific mind of England stand in relation to the question of religion?" he said frankly, that the answer was, that no religion was possible. To-day we have with us a friend of M. Littre, a gentleman of science, representing scientific thought upon

the other side of the Channel; and when I ask him, "How about this positive religion among the scientists of France? is a religion regarded by them as possible?" he answers, "We have no data. We do not know how to go to work to make or find a religion. Science stops when you get to morality." That is the position that is taken throughout the literary and newspaper world. Take, for instance, our daily press and such periodicals as "Appleton's Journal." They are presided over by the very soul of atheism. We are a series of units, each one of whom elects himself or herself his own God. That is what political economy teaches, and political economy is our law and gospel. The only limitation or relation that one unit or individual has to another, is, that we shall not step on one another's toes: the only object or good sought, is, that we should get along without fighting. That is the sum of the religion of our present science. The practical effect is, that the strong crushes the weaker, and that society must go on in degradation as in ancient Rome, until science can discover some Supreme Being; something by which man can learn that he is not God, and that there is something higher than his individual interests and happiness. This brings us to the second and main question: Does science begin to disclose to us the Absolute, the Supreme Being, the Centre of the universe? The Positivist stands forth, and says that it does. He says that science has reached a point at which the great God is revealed, not only to man's intellect, but to his affections, and moral and true spiritual nature, as a solid and substantial reality. The Positivist stands alone in the world, with the cry that humanity is Allah, is one and real, and that all other gods are shadows and abstractions. Think not to understand this cry the first time you hear it. It will seem hollow and shallow enough at first. Only time and culture lead us to see that there is nothing in the world but continuous man. Let us turn over the matter, and try to parse the little sentence of existence. First, we have the Ego, or I, the subject; and then the not I, the object, or external world, opposed to it. Between these two you have the word "is," called the verb, or copula. Now, where in these three divisions or existence is the reality? which is absolute, and which relative? The absolute must be God. It must be that which has continuance. It must be that which is real to us. The other must be phenomenon; that is, the appearance only; that is, it must be purely relative. The question to science is, Which of those three is the absolute? That was all the question ever put us as to God. Even the Hebrew mythologists had only that idea of God. When Moses heard the voice in the burning bush, and asked who it was that spoke, the reply was, *Ego eimi o on*, "I am the Being," "I am the absolute." Now, the difficulty in antique times was, that the absolute was sought for in the objective. It was sought for out of man on the further side of the "is." We have stated the result of scientific analyses of that notion. The question has been raised, Is there, can there be, such a God? Is this external world absolute in any of its forms? The verdict of science is unanimous that it is nothing but a bundle of relations, nothing at all but appearances, phenomena; and we know it not,

— we can have no conception of it, except as an exhibition of the forms of our own consciousness. Man has spent all his past history in trying to realize a God outside of himself. He has sent his telescope into the infinite depths of space: he has tested the matter in chemical analyses to the last atom or centres of force, and the verdict of all science has been the same. You may take it from Hume, from Kant, from Hamilton, Mansel, or Spencer: the result is the same, and their conclusion is announced in no unequivocal terms. The Positivist says, with Carlyle, there is no use searching outside of the "is" for your God. Reverse the process, consider what is welling up within you at the hither end of your telescope, and you will find the ever-continuous centre of the universe. The Posiitvist says all there is of the globe and the heavens — of space and time, of the external world, of everything objective — are but the garment of this Godhead. Even the nebulæ and furthest star-spray are but the gauze and spangles of the dress of the continuous human soul. This objective world is but a way we have of seeing things. The external matter is nothing but the mere making-up of our modes of consciousness. Science is beginning to see, at the hither end of the telescope, a reality that it is impossible for us or it to deny. It seemed at first a very little thing to see, but it involves a change of view as wide as the poles. Science is finding that little subjective "I" to be not alone, not independent, but only the eye of the great Man, — the Humanity whose thought made and makes space and time, and who even grows up with them into the infinite. That is the true conception of the I or the subjective Humanity at once becomes the reality, the substance of which these phenomena are nothing but shadows. Thus arises to our minds the conception of the real Supreme Being, the real humanity clothing itself with space and time and all conceivable existence. Upon and around this Absoulute Being has grown up all that we mean by the word Positivism. It is the scientific discovery of God; and the person who realizes this conception, whatever he calls himself, is a Positivist.

Of conversation, the following is reported: —

A gentleman said: The objection that very many raise to the Positive philosophy and religion, is, that in it the individual is lost, and they claim that the individual has interests and wants as well as the race. They want to know also where is the compensation for the evils and inequalities of this world if the existence of the soul after death is denied.

A member of the council said: We do not claim to give anybody any compensation except what he obtains in believing what is true, and doing what is right. That is a question asked not by pure humanity, but by individual selfishness. It is just as Emerson says: "Those who want to be immortal; and those who have not done their duty, and, knowing that, they want to get more time to do it in." Positivism strikes at the root of that question by saying that you have no business to ask it, and in a healthy humanity you would not ask it. Positivism says, We give you a religion of duty, and you

will get your conscious heaven here in the performance of duty, and time and space will cease when you have done that duty. When you die, time and space will not exist at all. For these are only a form of your thinking now. When time and space have ceased for you, then you will live in the next generation. Your duty, as far as your individual will is concerned, is done when you die. In the performance of that duty, you will feel that happiness of which the hereafter heaven you try to imagine is but the reflection. It is that thought which makes life so earnest to us, and so real. This is not a thing which you can understand at once. Religion is not a thing to be swallowed like a pill. It is a conviction of the *I*: it is something to enable you to stand the wear and tear of life. You cannot get it in a week. But, when you do, you will feel that there is compensation; that the real compensation is from the glow of that conception of human continuity which flows upon us from the future and the past. When we get into the sunshine, we feel warm: when we do our duty, happiness comes to us. If we think of it, and seek it, we do not get it. This idea of seeking reward, Emerson and Carlyle have completely exploded; and these philosophers are both of them the John the Baptists of Positivism.

Mrs. B. said: Do I understand you that individual consciousness ceases when the body dies?

The member. — Positivism says nothing about that. We may as well give up that conception. But man does not die any more than the sun sets.

Mrs. B. — Still, we can hardly realize that.

The member. — That is the difficulty. You cannot without dwelling upon it for some time. But, when you do, the conception has a sublimer interest than any imaginary heaven. Time and space are gone. "The kingdom of Christ is within you." Swedenborg says that the spiritual world is in man; that God is man, is very man. Humanity is the sun of the spiritual and moral world. Just as in the material world every particle in the planetary system derives its force from the central sun, so in the spiritual world all conception of time and space, and all other conceptions, come from the continuous humanity within us.

Mrs. B. — Still, Swedenborg does not teach that individual consciousness ceases at death.

The member. — He does not teach it directly, because, like others, he was in only partial possession of the Positive idea. He contains a great deal of truth: his errors were inevitable in his time. We must not fear to stand on such men's shoulders if we want to see further than they did.

A gentleman. — Do you undertake to prove that individual consciousness ceases at death; or do you ask us to believe it on the statement of your philosophy?

We do not ask anybody to believe anything upon anybody's statement. But we say that our conviction is, that modern science has completely destroyed the conception of individual existence after death. If, however, it does you good to believe that, then continue to believe it; but, if you cannot,

then believe as we do. The number of those who cannot are daily increasing, and to them it is certainly our duty to speak.

After some further discussion, the member said: In order to realize our conception of humanity when you are at your prayers, if you ever make any, do not do as the old Hebrews did when they prayed, which was to open their eyes, and look out into the infinite for God; but pray with your eyes closed. The ancients prayed with their eyes open: the moderns pray with their eyes shut. Look inward: there is God. With respect to the questions about compensation, substantially the same question was put to Kant by a mother whose child had died. She was a recent convert to his philosophy, and she said to him, "You have taken my Christianity from me: you have taken away my belief that I would meet my child in heaven. What do you give me in lieu of it?" Kant replied, "In taking your belief from you, did you feel the loss of your child any less than you would have felt it before? The child is merely away, just as it would have been as if you had expected to meet it again. I have only dispelled the doubt which existed in your mind, whether you would really see it again or not." And, in inducing any one to accept our theory, we do not deprive any one of anything, any more than the doctor, who cures the insane man, who is under the false impression that he is the sole proprietor of property, deprives him of anything real.

Another member. — If Dr. G., who is present, thinks he has any facts which prove a future conscious existence, we shall be happy to hear him at our next meeting. It is a question of fact. If it is true, that, after we die, we shall live again, we are willing to become converts to that belief. But we believe only in a subjective immortality in our race. We know that our actions live after us: we know that we live in our children, and in the works that we do. That immortality we can prove: we are certain of that. If, in addition, you can prove anything further, we are ready to believe it; but at present an individual existence hereafter is at least an open question.

Dr. G. — I think I can prove that the Positive philosophy makes greater demands upon our faith than anything else that was ever propounded to the world.

Mr. Emerson, we are told, has come to a sudden determination to publish a new volume of his scattered essays, some old and some new. The book, which Fields, Osgood, & Co. will issue about the 1st of December, will have the title, "Society and Solitude." It will contain ten or twelve essays, four or five of them entirely new, several of those which appeared in the old "Dial," the lectures on "Books," "Works," and "Days," etc., and one on "Domestic Life," which appeared in a revived "Dial" published for a year or so at Cincinnati by Moncure Conway while he was in the pulpit there. It would not be a bad idea for somebody to reprint the four volumes of the old "Dial," which are now nowhere to be procured for love or money. —

Miss Louisa Alcott has so far recovered her health as to be hard at work upon her novel, "The Cost of an Idea," though it is not yet so far advanced that it is possible to fix the precise date of publication. This novel will exhibit a good deal of the inner life of the town of Concord, and the reforms which have had a rendezvous there from before the days of Brook Farm to the present day. — *Springfield Republican.*

MR. ALCOTT has gone West to conduct a series of conversations in different cities. He wishes to make the discussion of the woman question a special feature of his conversations this winter.

"THE INDEX" is the name of a new weekly paper to be published by Francis Ellingwood Abbot at Toledo, O. This announcement should be sufficient to ensure success. Mr. Abbot has already introduced himself to the attention and favor of the readers of THE RADICAL. Each number of his paper will contain, besides a popular discourse by himself, and a quantity of miscellaneous reading, contributions from O. B. Frothingham and W. J. Potter developing the purposes and plans of the Free Religious Association. In a circular-prospectus, which he will send to all who address him, Mr. Abbot states the objects of "The Index" at length. It will be found that the trumpet gives no uncertain sound.

D. A. WASSON has had for some time under way a book of "Political Outlines," chapters of which he has occasionally read in public. We understand that the work is now nearly completed, and may be expected to appear early in the spring. In this work Mr. Wasson forecasts the future of the republic, and seeks to contribute towards preparing public opinion for the crisis he believes inevitable when our system of Universal Suffrage breaks down. He contests the idea that suffrage is a natural right, and urges that it is a privilege to be exercised only by intelligence. Those who have accepted Universal Suffrage as a foregone conclusion in America for all time will find very much in the argument of Mr. Wasson to cause them to reflect. The suffrage question, however, occupies but a small part of the work. Its author has somewhat to say upon the entire administration of a republican government, distinguishing sharply between a republican system and a democratic.

REVIEWS AND NOTICES.

WALTER SAVAGE LANDOR. A Biography. By John Foster. In eight books. Boston: Fields, Osgood, & Co. 1869. Pp. 693.

This is an admirable specimen of the new style of realism in biography. And its success ought to finish what remains of the old theory that a man's life must be written as a miniature is painted, by skillful reduction of merits and disadvantages to a mean of pleasurable effect. Why should a great man's faults of manners or temper be slurred? To slur is to deny them, and to conceive another man than the one whose birth has become famous by his style of living. The ideal treatment, as it is called, is the least imaginative; for nothing can equal the idealism of a fine character which illustrates the divine limning with the pigments of race, climate, inherited disposition, training, temptations, and advantages. To represent faithfully a great man's defects, is frequently to account for his peculiar excellence. Let his private letters betray all his temper, savage indignation, proneness to pique and misunderstanding. They thus reveal the lofty and exacting moral feeling that could not bear to see virtue slighted, justice insulted, innocence betrayed. We are not disturbed when we thus detect him becoming unjust, and attributing unworthy motives to antagonists; for we see how this particular man was impossible on any other terms. We are safe with a biographer who reproduces the moral grounds of his subject's action. Nobility dominates over all the features, and subsidizes every wrinkle and freckle to build up a countenance that speaks of an impressive soul. We bid him spread the large canvas frankly before us, and prefer to be defied by it to being slightly coaxed with the elegant enameled smoothness which another artist produces for you from his vest pocket, and pretends it was once a man.

Here we have the proud, irascible, sensitive Landor, of delicate honor and a most knightly disposition: a man who never stinted his generosity or his wrath, because he was incapable of meanness, and astonished at the sight of it; who could score the faces of bigots and tyrants, because he had a diamond pen which marked beautiful sentences of liberality and ideal truths upon the page of England's hearty language. Its very dust, that seemed to polish the pathos of the conversation between Spencer and Essex, was the grit in the gruel he served out to politicians and time-servers. We have the undisguised whole of him; and how large the nature was! Perfect health that lasted about ninety years, no less symmetrical of mind than of body; a great memory; a vigorous understanding; a forecast of feeling and imagination; poetic taste and fire; bold and free conception, and a perfect mastery of the mother-tongue; passion in composing that swept into tears, without

obliterating one delicacy or one distinction; and a fancy that held in solution the habits, speech, and costume, the moods of thought, the coloring of sentiment, that belonged to most diverse periods of history.

A most valuable feature of Mr. Foster's book is the careful analysis of the poems and imaginary conversations. He describes their inception and purpose, the relations of their parts, and the function of the obscurest of them, with the minuteness of a naturalist. Landor will now be read, we predict, with such an understanding of his genius as but a few admirers have had before. The life justifies the labors, and puts us on good terms with them. The reader's face flashes into new recognition over pages that were stilted, obscure, or even prosaic hitherto: his quickened eye observes the sentences of a perfect beauty, of a rounded wit or sense, the faultless lines, the admirable epithets: his heart confesses that such genius is not too remote to become popular with his noblest feeling, — and that is fame enough for any man.

Perhaps Landor will be most widely read in America in this biography, which we owe to the enterprise and taste of Messrs. Fields, Osgood, & Co.

J. W.

Reminiscences of James A. Hamilton; or, Men and Events at Home and Abroad during Three-quarters of a Century. New York: Charles Scribner & Co., 654 Broadway.

This is a book of political and social reminiscences, dating almost from Washington's administration down to the present day. The author is a man of radical opinions in politics, who believed in freeing and arming the slaves in April, 1861 (pp. 478, 479, 504), presided at an emancipation meeting in New York, in March, 1862, and frankly avows, that, being bound, as he thought, to oppose the abolitionists by the obligations and requirements of the Constitution, he "became a most determined abolitionist" as soon as the South threw off its allegiance (p. 44). Though he intimates conservative opinions on the woman question, and is somewhat indignant at strong-minded women (p. 425), yet he exhibits a liberal mind and humane spirit, while very decided protective views (p. 426) show that he has not been the victim of rash, albeit generous, enthusiasms in his liberal opinions; for, whatever may be the merits of the question between free trade and protection, the advocates of protection, in this country, seem to be the more free from mere declamation, and more earnestly studious of principles as revealed in facts. A weak point in the author is a certain overweening pride, which he can on no occasion conceal, — in his descent. This is a fault hard to forgive if it exceed the limits of a reverential affection for a noble parent, whose distinction was only the reflection of superior excellence. If it could be forgiven to any one, it surely might be to the son of Alexander Hamilton. Yet there is an ambition ludicrous and vain in the frank collocation of his two grounds of disappointment, when his services to convey re-enforcements to Major Anderson were declined at Washington: he says, "I was deeply

disappointed in being thus deprived of an oppotunity in a *noteworthy manner* of rendering essential service to my country; and of *connecting my name creditably* with this, the greatest chapter in the history of our country" (p. 462). With these mental and moral qualifications, in the main good ones, re-enforced by high social position and a large acquaintance, acquired by virtue of his official connections as acting Secretary of State under Jackson, as well as by personal prominence in many ways, he was enabled to see and know for himself nearly all the greatest public characters concerned in the political events or social revolutions, during, as the titlepage says, "three-quarters of a century." The purpose of the work is revealed in its modest first paragraph: "In my seventy-ninth year, I have employed a winter's leisure in committing to paper these recollections of a varied and somewhat eventful life. Without having been a principal actor in any of those affairs of public interest to which I shall refer, I have had peculiar opportunities for understanding the purposes and appreciating the characters of many of the leaders in these transactions; and I indulge the hope that I may now and then be able to throw a valuable side-light upon events in our past history, which, though they may have sometimes been of merely local importance, were often of public interest and concern." The author's hope is not ill founded: the side-lights are both valuable and numerous. All the great men of this country were his acquaintances and correspondents, both official and confidential; and he was the guest and companion of the most honored and powerful men in Europe, who received him often with enthusiasm for his father's sake. From these advantages he is able to give us an inside view of many of the chief events of our history, from the composition of Washington's Farewell Address to the close of the Rebellion, and to picture to us important affairs and great people in the Old World, from Russia to Italy, passing under his own observation. He was, for example, present at Naples, Vienna, and Paris, during their respective revolutions of 1848, — an interested observer and careful recorder of his observations. The volume is divided into fifteen chapters. Chapter I. relates to Alexander Hamilton; chapters II. and III., to the author's own early life and political activity; chapters IV.–XI., to reminiscences of observations and journeys from 1827 to 1859; chapters XII. and XIII., to the Rebellion; chapters XIV. and XV., to various matters of interest from 1862 to 1866. There are also four appendixes, devoted to official documents and ethical or political discussions. The book is a valuable one, as a source of history. It is handsomely published. Pp. 647. J. V. B.

THE WRITINGS OF MADAME SWETCHINE. Edited by Count De Falloux, of the French Academy. Translated by H. W. Preston. Boston Roberts Brothers.

"Sick and erring hearts came and revealed themselves to Madame Swe chine in all sincerity; and she shed upon them, sweetly and gradually, light and truth and life." One has but to open Madame Swetchine's writings to real-

ize that this is a true picture. Her pages are the breath of an intelligent spirit. She had a noble and loving nature. A Roman Catholic, she was not a child of the Church; but, having first idealized it, she adopted the Church as her mother. She wrote, "The Church — it is an inquiry for truth upon earth!" Was she not as far mistaken in this as Pere Hyacinthe is to-day? His stirring protest is not put forth against a modern tendency of the Church, as he supposes; but against its consistent progress towards the concentration of its assumed infallibility in a single person. His eloquent defense of "Catholic liberty," and Madame Swetchine's declaration that "the Church is an inquiry for truth," are alike idealizations born of their ardent desires. That Madame Swetchine made very little of the intervention of the Church, is shown in many of her "Thoughts," the following being an example: —

"I tell thee of everything, O my God! I engage thee in all my occupations. I invite thee to share in all my interests. It is so simple, can it be over-bold?"

To further reveal the temper of her mind, the following sentences are quoted: —

"I love knowledge; I love intellect; I love faith, — simple faith yet more. I love God's shadow better than man's light.

"Our sins are as far transcended by the divine pity, as the innumerable by the infinite.

"The joys of religion are understood only by those who partake them. Of all kinds of happiness, this is the one whose expression should be most moderate and humble in the presence of those who do not share it. 'When you enter the house of a blind man,' says an Andalusian proverb, 'shut your eyes.'

"There is, by God's grace, an immeasurable distance between late and too late.

"I like people to be saints: but I want them to be, first and superlatively, honest men.

"The root of sanctity is sanity. A man must be healthy before he can be holy. We bathe first, and then perfume.

"When two conflicting truths are brought face to face, we must accept neither. We must tell ourselves that there is a third withheld among the secrets of God; which, when it is revealed, will reconcile them.

"There are souls of every age and every clime, which are contemporaries and compatriots.

"I love to please those who please me, and I do not hate to displease those who please me not. So I am sympathetic even in my antipathies.

"Man always exaggerates his own importance, and underrates his own worth.

"The ideal of friendship is to feel like one while remaining two.

"What do we need to make us considerate? Much good sense, and a drop of pity in the heart.

"We are amused through the intellect, but 't is the heart that saves us from *ennui*.

"The heart has always the pardoning power.

"There are times when it would seem as if God fished with a line, and the Devil with a net.

"In the age in which we live, the impossible is every day losing ground."

S. H. M.

LECTURES AND ESSAYS ON IRISH AND OTHER SUBJECTS. By Henry Giles. Boston: P. H. Brady, 149 Tremont Street. 1869. Pp. 394.

It seems a long time ago that we used to hear this passionate, electric voice, and watch the humor, contempt, or pathos, gather about the mobile lips, to be discharged in the sentences that lie cold upon these pages. But they warm to life as we remember how Mr. Giles used to look and speak when he came fresh to the lecturing stand in this country. Moral earnestness brightened in the clear eye, and humor lurked and flickered over all the face. We regret that the hearty, genuine speech can be heard no longer, save as it echoes from page to page of this volume; and, as we listen to it here, we feel that the tears of his sorrows drop into it, making its pathos more deep, and its mirth contagious with a strange quality.

Here are some of the best lectures and papers that Mr. Giles ever wrote. They all have character, without being elaborate. There is not a particle of pretense in the book; and the style is clear and simple. How good are the papers upon O'Connell, Curran, Dr. Doyle, Oliver Goldsmith! they describe as if from a genial personal acquaintanceship. We recollect how the lecture on "Popular Wit and Humor" used to charm the audiences of the good old lecturing times, when the only craving was for bright sense or humor. How Mr. Giles's delivery put it laughing and sparkling into everybody's breast! And certainly, if the Irish citizen does not buy this volume, and make much of it, it will be because he does not know when he is admirably appreciated, and his character properly vindicated.

Let a generous and ready sale remit substantial tokens of our regard to the solitude and enforced idleness of our brilliant old friend and charmer. J. W.

BETTER VIEWS OF LIVING; or, Life According to the Doctrine, "Whatever is, is Right." By A. B. Child. Boston: Adams & Co. 1869.

Of Dr. Child it may emphatically be said that he lives for an idea. "Whatever is, is right," he says, and repeats the same continually in a variety of forms. We do not understand him to declare that whatever is, is *best*. He believes there is a progressive, developing nature in man, so that "whatever is, is right" relatively, not absolutely. His views are simply and pleasantly set forth, and often with great vigor and beauty. I will give a few paragraphs selected at random.

Man is the temple in which God is most devotedly worshiped. The devoted love of self has been, and *is*, the supreme worship of the human world. The goodness of God in self is more fully revealed to every one than in any object outside of self. As all men have and do worship God in their love of self, so they will some time worship God in their love of others. In the love of self, men pursue good repute, riches and righteousness, fame and excellence. But, when they shall worship God in the love of goodness seen in all men, these selfish pursuits will have served their end.

. . . . . .

Wealth is too heavy to be carried on the road of progress.
Good repute is ephemeral: it does not feed or clothe the traveler.

Popularity seems to be, but is not, real.

Neither wealth, repute, nor popularity have place with man's inward accomplishments; and the universal struggle for them is the means of casting them off: it is the experience that educates the soul for better loves.

The book exhibits power of thought, and a freedom and manliness of spirit that are deserving of all praise. S. H. M.

THE DISCOVERY OF THE GREAT WEST. By Francis Parkman. Boston: Little, Brown, & Co. 1869.

The writer pictures those daring adventures which resulted in the discovery of the valleys of the Mississippi and the Lakes, bringing to his aid "wholly new material drawn from the various public archives of France, and from private sources." The story of La Salle is fascinatingly told; and his melancholy fate, after years of high-hearted courage and self-forgetful enterprise, furnishes one of the dark chapters of American history thus early written in blood. The vengeance wreaked upon the assassins of La Salle by his devoted followers was witnessed by the Indian spectators "with undisguised amazement, and almost with horror." "What manner of men were those who had pierced the secret places of the wilderness to riot in mutual slaughter? Their painted warriors might learn a lesson in ferocity from these heralds of civilization." S. H. M.

HAND-BOOK OF RELIGIOUS INSTRUCTION. Parts First and Second. The Christian Religion. Translated from the Dutch of J. H. Maronier, Preacher at Leyden, hy Francis T. Washburn. Boston: William V. Spencer. 1869.

We cannot recommend this "Hand-Book" to our readers. In the first place, we dislike its authorative method of teaching. In the second place, we hope all children may escape being further indoctrinated into any of the fixed-up "beliefs," ancient or modern. We dare say the translator has done his part well. S. H. M.

THE NURSERY. John L. Shorey & Co.

One of earth's wise ones has said that he who adds to the pleasure of mankind has lived to some purpose. If, beside pleasing, he instructs others, and makes learning a pleasure, he deserves double honor as a benefactor of his race. The publishers of the "Nursery," we think, are fairly entitled to this credit; and, if it rests with the little men and women of our land, as it largely does, they are sure to receive it. No more acceptable Christmas or New Year's present can be made to a little child than the promise of the "Nursery" magazine every month. We have tried it more than once or twice, and found it so each time. J. L. H.

Religion and Social Science.

DELIVERED AT THE

SECOND ANNUAL MEETING

OF THE

FREE RELIGIOUS ASSOCIATION,

MAY 28, 1869.

BY D. A. WASSON.

RELIGION AND SOCIAL SCIENCE.

I HAVE been invited, and will attempt, to discuss the question, "Is the province of social science identical with that of religion?" At the outset an embarrassment occurs. I am a little in doubt what social science might be. *Religion* is a sentiment inherent in human nature. Diversely explained and interpreted, it is always there, to be explained and interpreted anew, if one will. Not only a principle of man's nature, it is also a conspicuous feature of his history: its record is that of the rise and decline of empires, civilizations, systems of culture, systems of thought. But social science — *is* there such a science? Is it not rather a desideratum than an existing fact? Are we even sure that such a science, in a strict use of the word, is possible? Science assumes forces, which under the same circumstances will always produce the same results. Of the union of soda and muriatic acid we know precisely what will come; but the most definite of social relations — that of marriage, for example — produces happiness or misery, moral growth or moral deterioration, according to the character of the parties related. Can there be, save in a sense extremely loose, a science of marriage? Can there be a science of falling in love, to begin with? Information might be diffused, which would often be of use both before marriage and after. But its effect will depend upon personal quality. An open, clear, receptive nature, plastic to thought, and ever renewing itself in the image of its ideals, will turn it to account; a dim, passionate nature, closely shut up, and governed chiefly by the fate of temperament, will do little with it; a bad nature will not even desire to make it serviceable.

The mariner may understand very well how to beat to windward; but if he is to beat into harbor through swift and varying currents, without knowing how they run, his ability to calculate will be limited. Social science must always navigate in the

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midst of these currents of individuality; nor from any convenient almanac or coast pilot can learn beforehand their times, their force, and direction: only inspection on the spot and at the moment can determine these. With obvious conditions and constant relations such a science may deal capably; but the conditions we supply, the relations we establish, can ill resist the chemistry of character: touched by this incalculable solvent, they yield, are transformed, and re-appear in a new shape. Poverty is undesirable; but, at the impact of a fine soul, it begins to shine like the morning star, and to sing as if all heaven sang through it. Riches are an advantage: Shylock has them; Ochiltree is a Crœsus in the comparison. Blindness is a calamity: but behind the seeing eyeball the poison sac of envy or hate may lie; while, through that which is darkened, charity may look as if it were the lens of angels.

No doubt the scientific spirit has much to tell us concerning the art of living helpfully together. To some extent, the knowledge so gained may be mechanized by institutions, and made generally effective: to a much larger extent, however, it can only be diffused, to be apprehended more or less clearly according to the various measures of intelligence, and to be used, or not used, or misused, according to the diversities of disposition.

We may say, then, that social science is designed to embrace all that knowledge, applicable to social conduct, which may be put in use independently of individual character, and, together with this, such positive knowledge as may be submitted to the individual, to have an effect contingent upon his personal quality. This is the fairest account of it I am able to give.

Personal quality — we are constantly brought around to that. Given a man, with eyes to see and a zeal to know, science will become his *cicerone*, and show him all about the place. But structure first; action and acquisition afterward. It makes some odds in respect to flight whether or not a creature has wings: merely to know by what mechanic laws flight is accomplished does not suffice; one may flap this knowledge all day long, and stick fast to the earth none the less. Structure and quality of being determine the value of all knowing. Just here we approach the function of religion. And, with a purpose to clear up this

matter if possible, I shall endeavor to elucidate, first, the essential office of religion in the nature of man, and, secondly, its office as a social institution. Having sought, by such exposition, to answer our question more effectually than it could be answered by any controversial statement, I will conclude, as I have begun, with a glance at social science.

I. What is religion? What does it do in man's nature? Why should it be there at all? It is designed, I answer, to uplift and sustain man upon a spiritual ground, the ground of freedom, the ground of ideal truth and good. In other words, its office is to make him, and keep him, a human being. That is what I am to show.

Conceive the situation of the animal man in the midst of the physical universe. What an insect, what an atomy, what an embodied insignificance, he appears! Without natural clothing, without natural weapons, wanting the wing and eye of the falcon, wanting the scent, speed, and native cunning of the fox, a mere mouthful to some of his animal neighbors, feeble in instinct, delicate in digestion, more sensitive and susceptible of pain, and less provided by nature with ready-made supply, than any other creature, — he exhibits the maximum of want and the minimum of resource. What can he do but tug and sweat under the whip of his own necessities? Lorded over by the immense system of the world, what sentiment can he have but that of his own littleness, subjection, and insignificance? When the thunder breaks, when the storm roars, when the sea rages, when the earth shakes, when the elements are at their huge horse-play, what is he? The grass beneath his foot grows fearlessly when his knees are knocking together. The pines lift their proud heads to wrestle with the tempest when he dives for an uncertain security into a hole in the earth. Nature overlies him with all its weight: what shall lift it off, lift him above it, and enthrone him in a sense of the sovereign significance of his own being?

It is to be done by a peculiar resource within himself, — by somewhat, which, in allusion to its ethereal nature, I shall at present call the immanent dream of the human soul; a dream that stands in perpetual, defiant contrast with his outward experience. The forces of the world enslave him: he dreams pure

freedom, absolute and immortal. All things around him change, and helplessly he changes with them: he dreams a conscious poise and comprehension, that mutation cannot invade. Time sweeps past with its succession of days, and on the wings of the days his life flies, to disappear as they do: he dreams the conscious eternal. The world affronts him with hard, material, impenetrable fact; insolently independent of him; owing nothing, as appears, to any principle in his breast: he dreams the primacy and universality of thought, holding the solid universe in solution forever. In the physical world, force is the be-all and end-all: he dreams the conscious right, commissioned with authority to judge reality by ideal standards, and renew it in an ideal image. All that he beholds partakes of imperfection: he dreams the perfect, — beauty and good without flaw and without instability.

This dream, moreover, is *humanity itself*, the essence of its nature. All the distinctive genius of man is in it: all his high performance comes out of it. It enters into his contemplation of the forms of nature and life, and makes poetry and art; into his regard of nature assumed to be the embodiment of thought, and makes science; into the eye, with which he reads the significance of his own being, considered as universal truth, and makes philosophy; into his sense of relation to his fellow, and makes morality, civil and social order; into his self-recognition, and makes the aspiration to liberty; it hovers before him as an ideal, and makes the impulse, the guidance, and the goal of progress. The native dream of the soil of humanity is the stuff of all things worthy that are, or are done, on the earth. Take the "Iliad" for an example. What is the bare physical fact in that case? Numbers of excited individuals met in two opposed parties, and thrust sharpened stakes into each other; and many had holes made in them, and died. There is *that* "Iliad" in a nutshell. The rest is Homer's dream; or the dream of that multiple Homer, the old Hellenic race. But take the Homeric imagination, and all that belongs to it, out of that race, and what remains? Teufelsdröch's forked radishes in clothes! Look at Dante's dream, so much more awful, so much less founded on outward fact, than that of Homer. But this dream is Catholic Christianity; and Catholic Christianity was one parent, at least, of the fairest civili-

zation our earth has yet known. The "Paradise Lost," — no one questions, but that is a dream. But the "Paradise Lost" is Calvinism in the noblest expression this has received, or is likely to receive; and Calvinism was the soul of Anglo-Saxon civilization for two centuries. Buddhism is dream; Brahmanism, Zoroastrianism, Mohammedanism, the same, as all agree; but each is the animating spirit of a system, or systems, of civilization. Niebuhr digs beneath the walls of Rome, and finds dream there; criticism inspects the Old and New Testaments, to find the like there. Resolve, in fine, any civilization into its formative principles, and it is the innate, indestructible dream of the human soul that you come to. This has reared the pyramids, built the temples, fashioned the speaking marbles; this has sounded the note of epic song, blown the trump of prophecy, woven wide as earth and heaven the divine texture of thought; this, too, prophesying justice, has laid the roadways of good customs, like the streets of cities, between the souls of men. Expunge this and its work from man and his history, and history and man himself vanish.

But some may say that we could well spare the pyramids, and Homer, and Dante, and the "Paradise Lost," and much more of a like kind. I think otherwise; but suppose it so. Can we, however, spare duty? Every one sees that if the word "ought" were obliterated from the vocabulary and the thought of humanity, all civilization were dust in a day: *ought* is the strong sustaining fibre in this tissue of human institutions and human manners. Well, this, too, is the dream of the soul. It comes from the spirit-world within, — strange, utterly strange, to the world without. Distill the sun and moon, and there will not come of them so much as a dew-drop of ideal obligation. In the world, what is, is; what has force, has force, — and there is the end of it. Man comes with that miraculous "*ought*," that word of sovereign judgment and prophecy and creative import in his mouth. It is audacious. Consider what a *fact* is. It has a pedigree old as the world, — has come to pass by the process of nature from the beginning. And behold a mere idea sits in judgment upon this fact, offering itself as the image into whose likeness the other, with world-old rights of conservatism to back

it, must consent to be fashioned anew! But, without that audacious exaltation of the import of his own nature, man were not a human being.

That dream of humanity — *is* it, however, mere dream? Is this the right name for it? Mere subjective fantasy, the trick and illusion of consciousness, — is that what it really is? The human soul says, Freedom; declares that freedom not only is, but is as the breath of life to itself. Is there, however, any freedom? The outward world asserts with one voice that it neither exists nor is possible. What now? Shall we say, There is, in fact, no freedom, but the nature of man is so constructed as to make a fictitious affirmation of it? And concerning the moral consciousness and its import shall we say the like? Is there a cluster of falsehoods in man's breast, on which all his progress and all his quality as a human being depend? One thing is certain: had the matter been so understood from the first, the page of history were now a blank. It is the credit man has given to the import of his own spirit, that has empowered and inspired him. The struggle his spirit has had to maintain with the oppression of nature without, and the passion of nature within, has been hard enough even when humanity has believed undoubtingly in the report made by its higher being. Suppose when Moses, with shining face, brought the tables of the law, an "enlightened" Israelite had stepped up to him, and said familiarly, "Moses, come now, my good fellow, be reasonable. You know this law of yours has no such universal ground and eternal sanction as you would have us think. It is something that you feel, as you might feel sleepy or wakeful. Sometimes I feel so myself. Rather agreeable, too, — don't you think so? Quite a luxury when one is in the mood. But the feeling is all there is of it, you know. Nothing substantial about it!" Suppose that had been the view of the Israelites generally: Judea might as well have been Terra del Fuego, — *would* have been of no more historical importance.

Now, just where might have arisen such a destroying doubt as I have indicated, religion has come in to forestall it, and to render it for many an age impossible. Religion has come in, and said God, and, by so doing, made the heavens a floor for the

spirit of man. God *is* the infinite, eternal substantiality and ascendency of that dream of the human soul, — the substantiality of that Freedom in which the soul must live to be a soul at all; of that Right which the moral consciousness declares; of that Good, which the heart imagines; of that Eternity in which man ascends above time and change; of that Perfection which gives a guiding ideal to his progress; of that Significance which art enshrines and thought explains. "Father in heaven," says the soul asserting the supreme fact, and claiming consanguinity with it; and, so saying, secures an infinite ground and resource of reality for that dream, — dream now no longer, — which is all the genius of humanity, and author of all its achievement.

That is not clear? We can make it so, then. Let us select one principle of man's consciousness, — his inward recognition of *freedom* as a fact, and a fact for and of his own being; and let us see whether it must not have its truth, if truth it do have, in that which religion declares.

Freedom is in part felt by man as a possession: still more it is cherished as an ideal, towards which humanity forever yearns and aspires. An ideal — what is that? The ideal is that which is *in itself a good.* There are things which are good *for* something, — muck and money, for example: there is also that for which all things are good. This is what humanity is after from age to age forever: this it is from which all values are derived. To pursue it is the vocation, to attain it the blessedness, of humanity. We call it the ideal; but, if we are not here dancing in a maze of delusion, it should be fact, the solidest of facts, since it is that which all other facts are for. Freedom is recognized as such an ideal, in itself good. Because it is a good in itself, nothing can pay for the loss of it. The man who has become in soul and spirit a slave — slave all through — is no longer a man. He has lost his soul, wherefore the gain of the whole world were to him no gain: it is impossible to enrich a block, no matter what is attached to it. The gold mines in California are not rich for themselves, but only for man, who can connect them with his ideals, and make them subservient to that which is itself good. We say, then, that true, pure freedom is that kind of good which is absolutely

good; and that the idea of freedom is one of those chemic principles, without which, heroism, rectitude, honor, any virtue whatsoever, cannot exist: it is precisely this freedom which makes the world-wide distinction between *virtue* and mere *force*.

Well, suppose that universal free Spirit, comprehending and concluding all, is not a fact at all. Suppose that man is here in the unsupported littleness of his animal being. *Can* he be in any sincere and valid sense free? Free, — with the immense forces of the world going over his head, under his feet, all around him, all through him, ruling him from without and from within! The truth is, the best we could say of man, so conceived of, would be that there is in him, as also in mud-worms, and in every sentient creature, a little natural force, so related to the forces around him, that, under favorable circumstances, it suffices to preserve his existence in tolerable comfort. Is that the ideal freedom? Is it that with which humanity seeks ever with impassioned, inspired hope to crown and glorify its being? Is that the shining cloud by day, and pillar of fire by night, which noble souls follow through life, through death, to the gates, past the gates, of eternity? No: that is not the ideal freedom. And indeed it must be obvious to any one who will reflect a little, that no such liberation as should be for its own sake an object of desire is attainable by a creature wholly finite. We must look higher for the grand prerogative of humanity, or cease to look for it altogether.

> "Unless above himself he can
> Erect himself, how poor a thing is man!"

What, then, is that which can be free, — free, let us say, with respect to the immense forces of the world? Only that which is above them; only the universal mind that finds expression by them. Freedom is the supreme reality, or is no reality. Such Being as is in its nature original and ultimate; such Being as penetrates and comprehends all, seeing in all the process of the universe but the march, in all the issues of the universe but the fulfillment, of its own thought, — such Being may be, and is, free. If such Being is fact, freedom is fact; not otherwise.

Such Being religion beholds and declares in a passion of love and awe. God is, Freedom is: the statements are true, or are

false together. The eye of religion sees, and its voice irresistibly affirms, that sovereign fact in which alone man's dream of freedom can be more than dream.

Suppose now that a door opens from man's breast into that realm of free universality and supremacy, — then its freedom is for him; he emerges at the summit of his being into the divine liberation of Being itself. Religion declares the open door, and leads man through it. Thus it substantiates man's consciousness of freedom, giving him a firm ground for its support.

And what it does once, it must do always. Mr. Phillips says that true faith came into the world at a particular time past; that it is not so coming now; that he finds it here, and concerns himself only to apply it. You have seen the rings in a pond made by a falling stone: they widen, and flatten out as they widen. Religion dependent wholly upon traditional impulse, — merely found here and applied, — grows extensive and flat at the same time; and on seeing the six articles of Mr. Phillips's Christian creed, — I believe in the peace society, I believe in the Maine Law, I believe in the eight-hour movement, etc., — I could not help thinking, if he will pardon me for saying so, that his Christianity had come to a state of flatness indeed!

The import, then, of religion is vital, — it is life: it underlies everything in man and his labor that is worthy of man. His human consciousness, his proper human genius, lapses, dies, disappears, without it. With its dawn, dawns the true day of humanity; with its lift of man to a spiritual ground, he ceases to dangle as a mere fringe upon the skirts of nature: spiritual majesty sits upon his front; a divine security in his heart; prophecy and song, edict and revelation, upon his tongue. Always there is in religion, as its essential office, this lift, this enlargement, this escape from the bonds of finite nature, this enthronement of man's inner consciousness above all the fate of the world.

It is true that as an acrobat will hang by the toes from a pole or rope forty feet above the ground, so men may depend from the high hold of their faith in very ungainly postures, the head sometimes being indubitably downward. Our age is little indulgent towards these infelicities of intellectual attitude, and prefers

that one should rather keep the due perpendicular in a post-hole, than that he should lean, sprawl, or dangle in the skies. Other times have had the opposite predilection, and felt a pleasure in seeing the elevation of belief maintained, as it were, by the merest toe-hold, by the utmost inversion of the understanding. Both of these are partialities: we are concerned to correct our own. We are concerned to know and make it known that the function of religion is to lift, plant, and secure man upon another and greater reality than that which visibly surrounds him.

And now, for confirmation of all this, I appeal to history, — to its plain, indubitable, universal testimony. When and where has there been a civilization that had not its root in religion? When and where a high civilization that had not behind it many ages of religious growth and refinement of religious ideas? When and where any noble art, or noble philosophy, that did not refer itself historically to the same resource? When and where has any great system of science been developed, until religion, by centuries upon centuries of activity, had produced that elevation of spirit, which, even with its eye fixed upon the outward world, is still concerned about questions of pure truth? Nowhere, never, have these things been seen. Science taking the place of religion! It is the leaves on the tree taking the place of the root and supporting trunk. There is a secret in the study of psychology which I esteem invaluable: it is that the perpetual order of dependence in the powers of man's spirit is shown by the order of their development in history. That which was historically the root is the root to-day. A hundred years ago, the root of yonder oak began to spread in the ground: to-day a leaf opens upon its boughs. It is not enough to say, "But for the quickening of that root a hundred years ago, this leaf would not open:" were not the root quick to day, the leaf would not open. That which is radical in man's history, is radical in his nature forever. History is scarcely worth studying critically, save as it shows us what is to-day the fact in man's being, — shows what is pure principle, what dependent faculty, and the like. This it will show to him who rightly inquires of it. And, being interrogated, it declares that religion is that which gives man root in a spiritual ground, enabling him to crown his ascending life with all this

leafage of thought, art, science, manners, discipline, and to make upon himself the high requisition of rectitude and honor.

It is true, there are men, who, with little conscious religion, exhibit mental and moral wealth. Consider, however, what is behind them, — the impulse and resource of all history. They trade gainfully in this accumulated capital: how was it accumulated? what keeps it up? All material wealth comes from the earth; but fortunes are made without plowing, planting, mining, and the like. Merchants, too, are profitable to others as well as to themselves, though not of the producing class. Religion, I have said, is the productive and sustaining principle in the mind; but the merchant princes of thought and morals may roll in opulence, and scatter bounty on the wings of every wind, without immediate, conscious resort to this resource. But we should know where this capital comes from. It is said that one man cannot be religious for another. In an important sense this is true, but also in an important sense it is not true. Toiling ages, somewhat rusty-looking, may accumulate the spiritual capital, in which other ages will traffic splendidly, and perhaps with some contempt for the processes which produced it. But materially and spiritually these epochs of purely commercial splendor are ominous. Spain, in the height of her glory, neglected agriculture, and shone in the gold of the New World. Suddenly her prosperity fell with a crash: that was the material break-down that is likely to occur in such cases. Rome in her glory imported thought and knowledge from half the world, and was very shining indeed; but this was only commerce, spiritual production having nearly ceased: suddenly the floors fell, and all her towering pride went down. It is very apt to be the case with old civilizations. One after another they reach this point, and break down. Our age, I think, is becoming spiritually commercial — progressive on the surface, and unproductive at the centre — in a dangerous degree. Science begins to despise that which can alone sustain the scientific spirit; even reformers sneer at any attempt to strike to the sources of life and growth as "mere speculation;" and he who suggests a warning may expect to be cried down as a "croaker."

Religion gives man root in a spiritual ground; therefore it is

not the same with social science or with any science. Science is but knowledge: religion is energy, life, supporting principle. Science cannot function, it can only explain: religion is strictly, vitally functional, — it acts, and often quite as well, when it is not explained. Science can be learned from books: religion exists only as a perpetual inspiration. Science is a product and part of civilization: religion is its base and sustenance.

II. Having now ascertained what religion essentially is, let us pass to consider it as instituted. Institutions are the estates of civilization. As, on the surface of the primitive earth, lichens fastened upon the rock, to prepare a place for mosses, and these for larger growths, until at last a soil was formed, in which pines and oaks could take root, so the primitive thoughts and sentiments of mankind have made this deposit of institutions, deepening the soil, until art, thought, science, manners, could be sustained as permanent growths. Like other estates, institutions require tilth, with ditching and draining, and many a kind of rude labor, and also with a frequent occasion to wash the hands. Again, like old farms ill-cultivated, institutions wear out, and can be brought to only by bold systems of renovation. Similar calamities occur in these analogous cases. The sudden decay of kingship and Catholicism in the age of Louis XV. was a potato rot of a higher degree. The effect was similar, — the attempt of a nation to emigrate *en masse* to other spiritual territories. In general, however, men are conservative in the managment of *all* their estates. I remember to have heard, when cast-iron plows were first proposed, two old farmers having a right good time of it in making fun of the new invention. How they laughed at the giddy pates who would be taken in! How they wagged their old heads, and smiled superior! "Cast-iron plows!" exclaimed one: "I would as soon think of plowing with an egg-shell!" They, for *their* part, would stick to the old wooden instrument. And so in State and Church there are those who will trust nothing but the old wooden instrument. Rational religion meets with the same sort of resistance often opposed to "theoretical farming." In like manner, it supplies failures in abundance for the opposition to crow over. And

again, in like manner, it sometimes forces upon one the question, whether, after all, it is not better to be wooden than wild.

In the maturest of existing civilizations, we meet with two supreme institutions, — originally united in one, — State and Church. Let us distinguish their functions, and find the necessity of each.

The State is designed to fix the necessary outward conditions of civilized life. *Conditions* are its care, — character being considered only as affecting conditions. A miser buys a house, gets his deed duly phrased, signed, sealed, and recorded, makes his payments according to agreement: the State is satisfied, and secures him in possession, — as it should do: that he is a miser, and his soul a mere dark closet, is to it matter of indifference. A philanthropist buys a house, and, by the costs of charity, is prevented from making payments precisely according to stipulation: at the demand of his creditor, — who, it happens, is the miser just mentioned, — the State turns him out; that he is a philanthropist, does not weigh. Judas with the bag, and Jesus without it, — in the balances of the State, Judas is the "solid man." It does what the State should do. Property, a necessary condition of civilization, can be secured only by assuming that money is the measure of value, and legal forms the measure of right. Such is the inevitable partiality of institutions merely civil. Man is here appended to his conditions, and his worth estimated by the measure they supply. Let the State perform its function. Seek not to thrust others upon it: only confusion would result.

But mankind cannot stop short here: that were an arrest of development. The sense of an absolute worth, immortal, ineffable, crown and glory of the universe, yet open to man, — a worth independent of all conditions and of all economic use, — this sense is present as an emotion in the first men: it grows and gains precision with the ages, and makes the growth of humanity in doing so. This high recognition must also have its outward shape and organization. Man must so bear witness to himself that he believes in his own soul and its import. A maker by nature, he shapes himself in giving outward shape to his conceptions; and any repression of this tendency bears

down upon his brain like the board fixed by the Flatheads upon the foreheads of their children. Every perennial, moving recognition of humanity will come, must come, to its public expression and embodiment.

Accordingly, humanity sooner or later feels itself under bonds to institute a public service to *character*, — to character considered only in itself, esteemed only for its own sake. That institution is a church, and its distinct formation marks the greatest of epochs in history, signifying that man has at last come to himself and begun to round himself in the sphere of his distinctive human consciousness. Here, by custom and public acknowledgment, the human spirit is poised upon its own axis, — centred upon itself in the unity and eternity of its import, God. Character, absolute worth, — bells ring in its celebration; choirs chant, and solemn voices recite its sovereign claim; days and revenues are consecrated to its service. That often this is coarsely and cheaply done, is undeniable: but so is farming; so is anything which men generally undertake.

I have mentioned a supreme kind of good, which is in and of itself a good. Money is valuable, but has in itself no worth. Food is valuable relatively to our desire to exist; but one may eat and grow fat, and be a villain, — be worthless. But nobleness, honor, rectitude, have worth, though they feed no man, and starve the possessor. Ideal good is absolutely good. This it was, that, in phrases which have suffered by tongue-wear, was once called the pearl of great price, the good part that cannot be taken away, the treasure that moth and rust do not corrupt. The ideal good — nothing is good without it: without it, man is a child of the dust, and brother of the worm. And yet how easily we lose sight of it! Hunger is so exacting! There does at times seem to be such a world of virtue in a beef-steak! Conditions may be so comfortable or so uncomfortable! And thus there is always a suck, like that of a whirlpool, to draw humanity down, and swamp it in the mere care of conditions and circumstances. To be "in good circumstances," to be "well *off*," — a long way off it may happen to be from the fulfillment of man's destiny as a human soul, — is a desideratum so incessantly and feelingly pressed upon us, that it always tends to

absorb desire. And, if generous and sympathetic, we easily learn to sympathize with those wants which all men feel, rather than with those which so many have never yet become sensible of.

And thus even philanthropy may get to be like water that will only run down hill; may come to have a disastrous tendency towards the pots and kettles; may boast, perhaps, of its indifference to all that does not find its true end in the pot-luck of mankind; may sneer, perhaps, at those who persist, persist to concern themselves about "the light that never was on sea nor shore." Philanthropy also may lie prone, and preach downwards; and of this style of philanthropy the mischief is greater than that of mere worldliness can be, for of the moral sentiment itself it makes leaden weights to pull down the lids over the sovereign eye of the race.

Jeremy Taylor, responsive to the divine meaning of the world, and singing, like his own lark, at heaven's gate, were indeed less useful, in the low sense of the word, than some navvy upon the railway, with face just a little more expressive than the clods he shovels. But he beholds the ideal good, without which nothing is good: it shines for him, it shines from him. Do not, I pray you, — in the interest of the world's sanity, do not, — join Mr. Phillips in pronouncing him less Christian than Voltaire. Voltaire was, when he chose, a first-class dragon-fly, to devour pernicious insects. I like his four-winged buzz and rush well enough; but do not like it better than the note of the wood-thrush and light of the morning star. "Dragon-fly" Christianity, that really does devour pernicious insects, is better, to be sure, than the creaming hypocritical stagnation which only breeds those pests; but even that is not quite the true angel of the Lord, bearing the true message from heaven.

Not a man of universal mind, Taylor concerned himself little about *rights* in the modern sense. So far, he was partial; but, on the other hand, an exclusive attention to possessory rights is one of the narrowest partialities ever known. Possessory rights alone, what Grotius, with more precision, calls "jural claims," — simply a wide extension of the notion of property, — would not suffice to build up humanity knee-high. Epictetus, a slave, enjoys few rights; and thrones blush in his presence. The American

prize-fighter enjoys rights in plenty; and humanity blushes for him. Show me a luminous soul, shining with the light of ideal truth known and loved, and I begin to see what the world was made for. Show me a world of men simply intent on extending claims, and so reducing the spirit of history to a mere spirit of litigation, and I begin to wonder why the world was made. Insight, appreciation, honor, the lifted heart of adoration, the heart made deep with divine awe, — such a spirit as neither can a throne exalt nor a fetter degrade, — such a spirit respects worth, and is worthy. And, when the pure tone of that regard dies out of history, only the clack of iron pots remains; and the dull thud and rasp of materialistic reform, knocking the rust off its kettles, and trying to brighten them up, were but a variation upon that unmeaning noise.

Instituted religion establishes, therefore, a worship, *worth*ship, recognition, affirmation, of pure spiritual worth. By prayer, the soul's gesture of infinite desire, by the measured ecstacy of song, by the poetic suggestion of symbols and observances, by the piercing note of prophecy, it keeps up, as it can, that grand acknowledgment. The mode of expression may change, and I insist on none in particular; but its work is always the same, — to make the human spirit rest in that worth, which only to spirit belongs or is possible.

Has the Christian Church done this? After a fashion, — not as I hope it will be done one day. But we must own that even its bigotry has implicated this function. All that writing of creeds, insisting upon creeds, punishing supposed defect of credence, — what does it signify but that thought and belief had become objects of regard? The savage does not persecute thought, because he does not care for it. "Mere speculation" — what is that to him? A step ahead: he begins to feel man's obligations to pure truth. Now he arrives at the virtue of bigotry, — really a virtue relatively to his preceding indifference. Another step: he asserts the rightful freedom of thought. A noble assertion, if made in the interests of thought. But now some fall over on the other side, join the savage in his contempt for "mere speculation," and reconvert that liberality into another form of barbarism. The Christian Church has done better than *that*, at any rate.

A notion has got abroad in our day, that instituted religion is properly a kind of voluntary waiter upon the State, to patch and amend the civil order, to eke out the defects of the civil life, to curry opinion for the tanners of the caucus, to do moral lobbying in the legislature, and to make itself generally useful towards the bettering of conditions. Of late, indeed, an illustrious orator, the most eloquent voice among thirty-five million men, — his opinions, whatever their stuff within (and I sometimes think them cheap), always coming arrayed in cloth of gold, while his personal magnanimity is remarkable, — this prince of the platform has come forward to say that Christianity is distinctively such a kind of religion as is concerned exclusively about civil and political ameliorations. But is not this intended for irony? The obvious fact is, that no great system of religion is known among men, which, judged by its primitive records, has, so little as Christianity, proposed any arrangement of the social mechanism as its end. What are we to think when Christianity is especially exalted as a Maine-Law religion? The Maine Law was in the Koran twelve centuries before it was on the statute-books of a Christian State. On the other hand, Jesus was stigmatized as a wine-bibber; according to one account, he worked a miracle to furnish wine at a wedding after the guests had already well drunken; while, following his example, and obeying his request, his disciples met after his death to drink wine in *his* remembrance.

Christianity set itself to emphasize the ideal good; to turn the eye of man, to lift the heart of man, to kindle the desire of man, towards it. That distinctive purpose caused Jesus to say, "My kingdom is not of this world," — not a Maine Law; not a moralized legalism; not virtue made by the divine apostleship of the policeman, with a billy for a sword of the Spirit; not a mesh of civil measures; but the ideal life centred upon itself, supreme in its own right, seeing by its own light, feeding upon its own aliment, eternal truth and good. And he who feels, in his heart of hearts, that the divine meaning of the world has claims upon him, being put forth for his recognition and appreciation, and who, therefore, lives chiefly the life of a seeing and confessing intelligence, — that man, live he at Concord or else-

where, is many times nearer the spirit and purpose of the Galilean saint than he who pooh-poohs all this as mere speculative dreaming.

Religion is indeed interested to ameliorate conditions, — first, because light within will not endure darkness without; secondly, because conditions re-act upon character. But there is a high road of reformation, and there is a way that lies as through thickets of thorny cactus. Elevate and clarify the consciousness of humanity, widen its inward horizon, clear its skies, qualify it to turn quickly to the poles of truth; and all needful modification of outward condition comes almost of itself.* Persuade men, on the contrary, that the desire and quest of pure truth are a mere staring into the vacant air; that thought and sentiment are in themselves worthless; that ideas, like ordure, are good only to spread on the ground, and increase the crop; that a religion inhabiting the expanse of eternity is vain, while a religion shut up to the hour, and serving only to intensify the interest in special measures, is alone good, — and reformation comes hard, costs much, and is worth little. For the incidental result is a harsh, limited, contentious spirit, so shut up to particulars that between those who differ there is no common ground. Even the better mind of a community wholly moved in that way would be represented by a narrow and nipping moralism, a spirit as of reformed snapping-turtles. Each class and clique will have its particular nip; and each will see nothing but that which it has fastened upon. Then the tussle would be to discover who could nip hardest, and hold on longest. The moral nip is effective, and is likely to have the best of it; but, at its best, such a life would be much like that of a toe in a tight boot!

* A year ago Mr. Phillips, while depicting in a speech the future of reform, was interrupted with the question how he proposed to accomplish what he anticipated. He "brought down the house" by answering promptly, "In the same way that Christianity climbed the throne of the Cæsars." But Christianity did not climb, it *descended*, to the throne of the Cæsars. It began with a purpose and hope utterly, one might say infinitely, transcending all mere legal benefit and civil welfare; upon the "handwriting of ordinances" it resolutely turned the back, looking with fascinated eye to the ideal, eternal good; and when this supreme good had become its crown, and made it glorious, then it stooped to take up that crown of empire which the Roman world laid at its feet.

III. Finally and briefly: religion, while faithful to its function of affording a substantial ground and an encouraging countenance to the high spiritualities of the human race, is, and must be, concerned about labor and wages, commerce and capital, health and houses, civil rights and laws, and the like. It will be asked to give or withhold its sanction in such matters, and it will owe an answer. Now, in order to give an answer, which shall at once be good in spirit and sane in judgment, it must know, not only the sovereign claim of the soul, but *the law of outward things*. Here science is its proper eye. The spiritual consciousness knows by its own light what are rectitude and honor, holiness and heroism, adoration, charity, noble awe, the spirit of faithfulness, the spirit of truth: it does not know by its own light whether or not wine is wholesome, usury beneficial, eight hours of labor better than ten; and, in the attempt to pronounce out of hand upon these matters and the like, it has made sad mistakes. Whenever and wherever it has to decide upon outward conditions, and therefore to take the law of things into account, it is dependent for the sanity of its judgment upon other resources than those which are native to it. Here it must supplement its own methods by those of scientific investigation. Science, and science alone, as I think, can teach it to be practical with entire sanity. This, too, is the proper corrective of passionate reform, — which surely needs a corrective: surely it is time that for the methods of agitation were substituted the methods of growth; and for the harangue, study and the sober conference of prepared minds. Sober, modest, temperate, capable of a wise silence, able to wait and seek, able to distinguish between partial and perfect knowledge, speaking when it does speak in the modulated tones of calm knowledge and clear intellectual conviction, science is not one of those dangerous allies which are liable at any moment to annul their services by excesses. Like religion, it subdues passion, and respects truth. A substitute for religion it can no more be than vegetable physiology can be a substitute for sunshine: the natural ally of religion, its eye for truth of the outward world, science should be. Well, therefore, may modern religion stand in the door to reach forth a cordial hand, and say to social science, "Welcome, younger brother, to an honored place in the household of faith."

